

A

PHONOLOGY OF PANJĀBĪ

AS SPOKEN ABOUT LUDHIANA

AND A

LUDHIĀNĪ PHONETIC READER

(With a Preface from Dr. T. G. BAILEY)

BY

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PREFACE.

The present volume is virtually an embodiment in print of my thesis entitled "The Phonology of Panjābī as spoken about Ludhiana" which was accepted by the University of London in 1926 for the degree of Doctor of Philosophy. The work consists of two parts: the first deals with Phonology proper and the second is a Phonetic Reader of the Ludhiānī dialect which won me the Laura Soames Prize at the University College, London.

My interest for the subject goes as far back as 1913 when I was studying for my M.A. in Sanskrit. During these days the Panjab University awarded me the Mayo-Patiala Research Studentship for a phonetic analysis of my mother-tongue.

In 1919 I was deputed the task of compiling a Dictionary of the Panjābī language, in which capacity I had to ransack nearly the whole of the Panjābī literature, as also to amass a large amount of material from the lips of Panjābī speakers. While the dictionary was in the making I sailed for England to prosecute studies in Indian Philology. There in London I studied Philology with Prof. R. L. Turner at the School of Oriental Studies, and Phonetics, with Prof. Daniel Jones at the University College. The present book is the result of my labour of two years that I spent there.

Some of the special features of my thesis are:

1. The discovery of the Law of Accent-shift in the central languages, Hindī, Panjābī, Gujarātī and Rājasthānī (§§ 10—12, 181—91). By its help have been explained such forms as seemed irregular hitherto.
2. History of the Primitive Indian long vowels before consonant groups (§§ 16—25).
3. It defines the limits of the period in which the *Anusvāra*, the parent of the so-called "Spontaneous Nasalisation" was inserted (§ 113).
4. It explains the derivation of a number of words that seemed strange and doubtful before.

5. It affords new strength to the regularity with which the phonetic laws work in a language.
6. It contains a number of minute phonetic observations.

The thesis was accepted for inclusion in the Panjab University Oriental Publications early in 1927. But the actual printing had to be put off for want of phonetic type in India till 1931 when special founts were cast by the Mercantile Press, Lahore. But then sprung up another impediment: I was medically advised not to strain my eyes. Consequently the work of proof-reading was protracted as it had to be done by my friends—Messrs. Raghunandan Shastri, M.A., M.O.L., and Har Dev Bahri, M.A., M.O.L. to whom I am much indebted.

In the end comes the most pleasant duty—that of thanking my benevolent teacher, Principal A.C.Woolner without whose kind and generous guidance I would never have been what I am. Ever since I came in contact with him, he has always been a source of inspiration to me, and the present work is a visualisation of the enthusiasm for Philology he invoked in me.

I cannot close this preface without thanking Prof. R.L. Turner and Prof. D.Jones and his colleagues who gave me help and advice in bringing my thesis to its present form.

Oriental College, Lahore.

13th December, 1933.

BANARSI DAS JAIN.

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॥ श्रीवीतरागाय नमः ।

PHONOLOGY OF PANJABI

AS

SPOKEN ABOUT LUDHIANA.

Introduction¹.

§1. The dialect which forms the subject of this thesis is spoken at and about the town of Ludhiana with a few class differences, and goes under the common name of Panjābī. Literally speaking the term Panjābī denotes the language of the Panjāb, "the land of the five rivers."² This area, however, does not cover the whole of Panjābī, nor is Panjābī the language of the whole of this area. To the east it is spoken much beyond the Sutlej, while in the west it is not spoken in great parts of the Bārī, Rachnā and Chaj Doābs.³ The political extension of the province brought within its boundaries all the speakers of Panjābī to the east, but included also speakers of yet other dialects.⁴ Hence it is not strictly logical to say that Panjābī is the language of the Panjāb.

§2. Sir George A. Grierson has restricted the term for dialects spoken over a fairly well-defined area. He distinguishes two main forms of the speech—the ordinary Panjābī and Dōgrī. The ordinary Panjābī has two standard dialects. The one recognised by the people themselves is Mājhi spoken in the districts of Lahore and Amritsar which is considered to be the purest

(1) For general history of Indo-Aryan speech in India, see J. Bloch: *La Formation de la Langue Marathi* §§ 1—26.

(2) Hobson Jobson: *s. v.* "Punjaab".

(3) L. S. I. IX¹ p. 608.

(4) Mr. H. A. Rose in his "Contributions to Panjābī Lexicography": *Indian Antiquary* 1908 pp. 360 etc. treats Panjābī as the language of the Panjāb and includes in it Lahndī, Pahārī, Bāgarū etc.

form of the language. This judgment of the people is in keeping with the fact that the Mājhi area has remained the seat of government for several centuries. The other standard is that developed by the Christian missionaries who first settled at Ludhiana and became familiar with the dialect spoken there.¹ This has not given rise to any great native literature.²

§3. **Literature.**³ The *Ādi-Granth* is supposed to represent the earliest document written in the Panjābī language. But as a matter of fact it is a conglomeration of Indian dialects somewhat distorted by its redactors. About Jayadeva's Bengālī hymns appearing in the *Granth*, Dr. S. K. Chatterjee remarks that their

1. L. S. I. IX¹ p. 609.

2. Pt. Sardhā Rām, the writer of the famous books "*Sikkhā dē Rāj dī Vitheā*" and "*Panjābī Bāt-Cīt*" belonged to Phillour, seven or eight miles north of Ludhiana, but he did not write in the pure form of his native tongue.

3. Nothing in English has yet been written about Panjābī literature except the information contained in the following books.

(i) E. Trumpp: "*The Ādi Granth, or the Holy Scriptures of the Sikhs, translated from the Original Gurmukhī with Introductory Essays.*" London, 1877.

(ii) H. T. Thornton. "*Vernacular Literature and Folklore of the Panjāb.*" J. R. A. S. (Vol. XVII) 1885 pp. 373 ff.

(iii) M. A. Macauliffe: "*The Sikh Religion, its Gurus, Sacred Writing and Authors.*" 6 vols. Oxford 1909.

(iv) R. C. Temple: "*The Legends of the Panjāb.*" Bombay and London Vol. I (1884), Vol. II (1885) and Vol. III (1900).

(v) C. Swynnerton: "*Romantic Tales from the Panjāb, collected and edited from various sources.*" London, 1903.

(vi) G. A. Grierson: Bibliography given in L. S. I. IX¹ pp. 619—24.

(vii) Quarterly lists of the books printed in the Panjāb, issued by the Panjab Government as supplements to the Panjab Government Gazette.

(viii) J. F. Blumhardt: "*Catalogues of the Hindī, Panjābī, Sindhī and Pashtu Printed Books in the Library of the British Museum.*" London 1893.

(ix) J. F. Blumhardt: "*Catalogue of the Library of the India Office*", Vol. II, part III. Hindī, Panjābī, Pashtu and Sindhī Books. London 1902.

garb has been so much changed that they have hardly left any trace of their Bengālī origin. The chief among the dialects represented in the Granth is the **Braj Bhāṣā**. Only a small portion of the work can claim to be called Panjābī as based on the spoken language. A good example of this is Japjī, the opening verses of the Granth.

The Mohammadans were the first cultivators of Panjābī literature as based on the popular speech chiefly of the Gujrat and Gujranwala districts. The Hindus looked for their poetical inspiration to Braj or, sometimes, to the language of Tulsī Rāmāyaṇa, and hence a mixed dialect of Braj and Panjābī was the result. Quite a large literature exists in this mixed language, a good deal of which is still unpublished. It is used up to the present day by several Hindu and Sikh preachers at Amritsar and elsewhere. A similar mixture of Braj and Bengālī, called Brajaboli, was used by the Vaiṣṇava poets of Bengal.¹

§4. The Mohammadans who had been recently converted had nothing to fall back upon except their own vernacular; hence arose a considerable literature in the spoken dialect dealing with various topics of the Muslim religion. Mention may be made of a Jang-nāmā, describing the battle between the Imām Hasan and

(x) H. v. Glasenapp: *Die Literaturen Indiens von Ihren Anfängen bis zur Gegenwart*: Leipzig 1929.

In vernacular, however, a good beginning has been made by Bāwā Budh Singh who brought out his "**Hans Cōg**" (Wazir-i-Hind Press Amritsar 1914) and "**Koil kū**" (Mufid-i-Ām Press, Lahore 1916) in Panjābī (Gurmukhī). Besides these, Pīrā Dittā's edition of "**Hīr Wāris shāh**" (Lahore 1918) contains a useful introduction (Urdu) on the literature about Hīr. Maulā Bakhsh Kushta of Amritsar, also, has given a brief survey of Panjābī literature as an appendix in the edition of his *Hīr* (Urdu).

(1) D. C. Sen: "**History of Bengālī Language and Literature**"
Calcutta 1911, p. 387.

'Yazīd, written by Muqbil' about 200 years ago. Older than Muqbil is Bābā Farīd². His couplets are in a form of Lahndī, but those found in the Ādi Granth under his name are almost free from Lahndisms.

Apart from the religious use, the vernacular was also used for national and tribal ballads—Pūran, Rasālū, Hīr, Sassī, Haqīqat etc.

§5. Here it will be interesting to point out that like Hindustānī literary Panjābī, also, has two varieties, which may be called Persian-Panjābī and Gurmukhī-Panjābī. They differ from each other exactly as Urdu does from Hindi, *viz.*, in script, vocabulary, metres, similes, sources for subjects, and a few points of construction and grammar³.

§6. The general position of Panjābī among the Aryan languages of India is between western Hindī and Lahndī. The important features which distinguish it from either, or are shared by it in common with one of the two have been summed up by Sir George Grierson in L. S. I. IX' pp. 615-17.

§7. To distinguish the dialect examined here from other dialects of Panjābī, I shall call it **Ludhiānī**. The following points may be noted in which it differs from Mājhi, the popular standard dialect :—

(i) So far as my speech may be taken to represent Ludhiānī, it does not distinguish between dental and cerebral

(1) Lithographed in Persian characters, Lahore 1877. Numerous editions have appeared since. Another poem by the same called "Hīr" was edited by me and published by the Panjab University, Lahore 1921.

(2) Gulzār or Isrār-i-Farīdī. Lithographed, Lahore or Multan?

(3) Lately the Panjab University has felt the need of instituting two different sets of examinations for these varieties of Panjābī.

n and **l**. With the modifications described under Phonetics, all its **n** and **l** are alveolar. According to Sir George Grierson Mājhi, too, does not distinguish between **l** and **l̥** but a few miles away from Lahore the distinction is very prominent.²

(ii) The reduction of the intervocalic **h** to tones is not so common in Ludhiānī as it is in Mājhi, thus **Lahaur**, **Luhāri**, **Kahānī**, **rāhī** pronounced with **h** in Ludhiānī are pronounced with tones in Mājhi as [l̥aʊr, lu̥ari, kḁni. rāi].

(iii) Ludhiānī does not possess initial **v**- as Malwaī and Mājhi do.

(iv) Ludhiānī has a greater tendency to double intervocalic consonants than Mājhi has. L. S. I. IX' p. 651. Compare the doubling tendency of vernacular Hindustānī of Sahāranpur, Meerut and Muzaffarnagar districts. L. S. I. IX' p. 213.

(v) Mājhi often pronounces a vowel in a low tone after an initial **r**; e. g. **Rām**, **rōṭṭī**, **Rānō**, become **Rhām** [r̥a:m], **rhōṭṭī** [r̥oṭṭi], **Rhānō** [r̥aṇo] in Mājhi.³

(vi) Ludhiānī does not use the double tone so frequently as the dialect of Wazirābād. Ludh. **dhidd**, **bhābbi**, but Wazirābādī **dhiddh** [t̥iḍḍ], **bhābbhi** [p̥ābbi].⁴

(vii) There is a tendency to interchange **r** and **ṛ** to some extent in Mājhi. It is very conspicuous in Multānī⁵. Ludh. **pūri**, **kacauri** but WP, Lah. **pūri**, **kacauri**.

(1) Sir George's argument that 'Dulhan Darpan, written in the purest form of the Mājhi, does not contain a single cerebral **l̥** from cover to cover' (L. S. I. IX' p. 609) may only be a matter of printing. Maya Singh's Dictionary (Lahore 1895), also does not distinguish between **l** and **l̥**, while the Ludhiana Dictionary (1854) on which it is based, distinguishes them very carefully.

(2) Dr. Bailey : "Panjābī Manual", and "Panjābī Phonetic Reader".

(3) Personal observation for Lahore; Bailey's Panjābī Manual for Wazirābād.

(4) Panjābī Phonetic Reader p. xv.

(5) L. S. I. VIII' p. 324.

(viii) The PI groups *tr* *dr* are heard in Mājhi while in Ludhiānī they have been assimilated. Ludh. *putt*, *sūt*, *tinn*, *chiddā*, *nīd*; Mājhi *puttar*, *sūtar*, *trai*, *chidrā*, *nīndar*.

(ix) Pronominal suffixes occasionally heard at Lahore, become more prominent as one goes towards Lahndī, but are altogether absent in Ludhiānī.

(x) Ludhiānī is more regular in its formation of the past tense or past participles than Mājhi is. Newton's Panjābī Grammar p. 460 gives a list of some fifty irregular forms, all of which I have heard at Lahore, but only about a dozen at Ludhiānā, many of which have the regular form also. *chāttā* from *chānnā* 'to sift' heard at Lahore should be added to Newton's list.

(xi) The Future III sing. is often *karīgā* etc. in Mājhi as against *karū* or *karūgā* etc., in Ludhiānī.

(xii) *-gā* is often added to the substantive verb in the present and past tenses in Ludhiānī but never in Mājhi.

(xiii) The verb substantive in the past tense is conjugated for person in Mājhi but not in Ludhiānī.

(xiv) The word for 'house' *ghar* is pronounced with a short close vowel at Ludhiana thus [k_har], but with a longer and opener vowel at Lahore. In Poṭhowārī it is distinctly [a:] which I observed at Taxila. The Lahore pronunciation is somewhere between the two. I have not, however, observed this difference of pronunciation in other words ending in *-ar*.

(xv) The word for 'one's own' is *apnā* in Ludhiānī but *āpnā* in Mājhi, and *āv dā* in Malwaī.

(xvi) L.S.I. IX¹ p. 616 says that the postposition of the agent case is *nai* or *nāi* in Panjābī. So far as I have heard, it is *nē* or *nē* everywhere as in Ludhiānī. In the Doābī of the Hoshiārpur district, however, *nāi* is frequently heard.

(xvii) The vocabulary is practically the same in both the dialects, but quite a large number of words differs in form and

pronunciation; e.g. Ludh. tinn (3)', geārā (11)' caubī (24) paccī (25) bun (to weave), bhānajā (sister's son), gāl (abuse), mālā (wreath), lattā or littā (taken) but Majhī trai, yāhrā, cahvī panjhī, un, bhaṇēā, gāhl, māhlā, litā etc.

§8. **Definitions.** For the definition of Primitive Indian (PI), Middle Indian (MI) and Modern Indian (Mod. I) see Turner §5. In the course of the present study it was often necessary to distinguish between Eastern Panjābī (EP) and Western Panjābī (WP). By EP is meant the language spoken in the South-eastern districts of the Panjab, viz., Ludhiānā, Mālērkoṭlā, part of Ferozepore, the Powādh area, Jālandhar and part of Hoshiārpur. Powādhī when specially mentioned, denotes the language spoken about the town of Paṭiālā.

WP denotes the language spoken in the districts of Amritsar, Lahore, Gujranwala and Gujrāt. and parts of Sialkote and Gurdaspur.

Phonology.

§9. The phonological changes undergone by PI in its development into Panjābī may be divided into two classes—Quantitative and Qualitative. The former depend on what is commonly called stress-accent. They affect syllables as a whole but unless the syllable contains a long consonant or a consonant group, appear in vowels only. The other kind of changes depend on the position, the neighbour and the articulation of a sound, and generally affect consonants but very rarely vowels also. Here it will be more convenient to treat separately the changes undergone by vowels and consonants.

Vowel-changes.

§10. **Accent.** As just mentioned, vowel-changes mainly depend on stress accent. Now the nature, history and even the very existence of this accent in PI or its subsequent stages are not known with any certainty. Although the Sanskrit Grammarians make no mention of a non-musical accent, and although it is

highly improbable that it should have escaped the notice of the eminent Hindu phoneticians, if it had been at all prominent, yet the fact that so many vowels were shortened or dropped in the course of their history compelled scholars to propose different theories for their explanation. Dr. Pischel ascribed to the musical accent of Pk., functions similar to those of stress-accent in explaining certain Pkt. forms¹, while Sir George Grierson² and Prof. Jacobi³ assumed the existence of a stress-accent in Vedic and Sanskrit apart from the musical one. Originally perhaps the stress-accent fell on the same syllable as the musical accent and hence the grammarians' silence about it⁴. In course of time the musical accent ceased to exist, and then the stress-accent which then fell on the same syllable that had lost the pitch, readjusted itself till it was thrown on the first syllable, or on the syllable (except the final) containing a long vowel; and if there were more than one syllable containing long vowels, on the last (not the final) from among those.

§11. The different views regarding stress-accent in Sanskrit and Prakrits held by Pischel, Jacobi, Grierson and Bloch⁵ have been discussed at length by Turner⁶. He shows that the examples which the German professors have explained in the light of stress-accent can be explained in a different way, and may not at all be due to stress. His enquiry has, however, brought to light another very interesting fact, namely that the IAVs can be classed into two groups of which one (consisting of H. G. Panj. and

(1) Grammatik der Prakrit Sprachen §§ 141-47.

(2) Z.D.M.G. Vol. 49, p. 395; J. R. A. S. for Jany. 1895.

(3) Z.D.M.G. Vol. 47 p., 576.

(4) Cf. Prof. D. Jones's remarks: "The subject of stress is very closely connected with that of intonation. It is certain that much of the effect commonly ascribed to stress is really a matter of intonation." *Pronunciation of Russian* 1923 § 763.

For functions of musical and stress accent see Giles: *Comparative Philology*: London 1901 §§ 88-94.

(5) §§ 32 ff.

(6) J.R.A.S., 1916, pp. 203.

possibly Beng. and Singh.) descends from a Pkt. or Pkts. in which a penultimate stress¹ had developed, and the other group represented by Marāṭhī comes from a Pkt. in which the stress had appeared on the same syllable as the Vedic accent.

§12. Without postulating further on this point, it is certain that there was in Skt. and Pkts. something with functions similar to those of stress-accent, and that this had much to do with the phonology of the IAVs. We may call this something the syllabic prominence of a word which according to phoneticians comprises three distinct forces—length, stress and pitch. In some languages one of these forces may be more conspicuous than the others, *e.g.* in English stress is more marked. In others length may be more conspicuous as in several Indian languages. Dr. Bloch's remarks about Marāṭhī that it is convenient to regard the regular vowel-changes of quantity and even of quality in that language as depending on a purely quantitative rhythm, fit in quite well with the above notion of syllabic prominence.

Vowel-changes.

§13. Having thus shown the necessity for assuming a stress-accent in Skt. and Pkts. and the place it occupied in the word, it is reasonable that the changes of accented vowels should be treated separately from those of the unaccented.

Vowels in accented Syllables.

§14. The vowel-changes are comparatively more modern than the consonant ones. As we proceed from PI to MI we find that vowels have preserved both quality and quantity except in some cases. The regular changes are $r > a, i, u, ri;$ ($l > ili$); $ai > ē$; $au > ō$, the long vowels becoming short before consonant-groups except in the N. W. Prakrits.² Even in Apabli-

(1) To be modified according to the statement about the re-adjustment of the stress-accent mentioned in the last paragraph.

(2) T. Michelson; JAOS, Vol. 31 p. 232.

raṃśa the condition of vowels has remained practically the same as that in Pkts, except in the final position where they have been shortened. But the case is very different when we come to the modern vernaculars. In these the unaccented vowels have suffered terribly. The only force to preserve syllables and consequently vowels was accent. It is, therefore, that vowels in accented syllables in whatever position they may be, have come down unchanged. Here it may be pointed out that an accented syllable is usually closed or intoned in Panjābī, the reason being that the PI intervocalic stops have disappeared or become h, and most of the Panj. intervocalic consonants are the result of PI consonant-groups.

§15. Examples:—

a > a : agg (agnī-); aṭṭh (aṣṭau); sāpp (sarpā-); cand, WP cann (candrā-); karnā (kāroṭi); gadhā (gardabhā-)

ā > ā : āṇḍā (āṇḍā-), āddā (ādrā), kānnā (kāṇḍa-), dākh (drākṣā), kānā (kāṇā-), namānā (nirmāna-), WP nanān (nānāṇḍā).

i > i : ikkh (ikṣū-), innhan (indhana-), pinn (piṇḍa-), sikkh (śikṣā).

ī > ī : līkh (līkṣā), jī (jivā-), pīrhā (pīṭha-), pīr (pīḍā), bihi (vīṭhikā), WP hīh (īṣā).

u > u : muṭṭh (muṣṭi-), russānā (ruṣyati), pur (puṭa-), putt (putrā), kukkh (kukṣi-).

ū > ū : ūnā (ūnā-), jūā (dyūṭā), mūt (mūtra-). sūī (sūci-), gūrhā (gūḍhā).

ē > ē : khēt (kṣētra-), bhēḍ (bhēḍra-), ēluā (ēluka-).

ō > ō : ōḍ (ōḍra-), cōr (cōrā-), kōṭṭhā (kōṣṭha-).

ai > ē : ēkkā (aikya), cēt (caitra-).

au > ō : pōṭṭā (pāutra-), gōrā (gaurā), dōhtā (dauhitra-).

No example has survived in Panjābī containing the PI vowel ṛ.

(1) The accent mark on PI words represents the musical accent and not the stress,

Vowels in closed Syllables. ⁱ

§16. Vowels in closed syllables are usually accented, and consequently they have preserved their quantity and quality except when they lose their accent. Thus long vowels appear as long, and short ones as short. In this respect Panjābī together with Sindhī, Lahindī and other N. W. languages is more archaic than its other sisters of the central and outer groups, viz., Hindī, Gujarātī, Rājasthānī, Marāṭhī, Bengālī etc. In Pkts. of the latter, long vowels before consonant-groups were shortened which in course of time were again lengthened in Hindī Gujarātī etc., but this time at the cost of shortening the following consonant, so that all distinction of original vowel-length in front of consonant-groups was lost in these dialects.

§17. The absolute length of the Panjābī vowels descended from PI long vowels before consonant-groups obeys the general laws of vowel-length in Panjābī, i. e. they are fully long in syllables closed by a single consonant, a little shorter in open syllables, and still shorter in syllables closed by a long consonant or a group behaving as such.² Although the absolute length in the last case is nearly the same or often less than that of the corresponding Panj. vowel occurring in an accented syllable closed by a single consonant and descended from a PI short vowel in an open syllable, yet the two differ in quality, the former being somewhat closer than the latter; and in Panjābī as in several other languages, long vowels are a little closer than their corresponding short ones.

(1) In Skt. closed syllables were of two kinds—closed by a single consonant and closed by one or more consonants of a group the rest of which formed part of the following syllable. Closed syllables of the first kind occurred in pausa only, and those of the second kind in the interior of a word or sentence. For closed syllables of Panjābī see **Length** in **Phonetics**.

(2) This is perhaps a universal rule in languages where long consonants exist. For Russian see D. Jones: **Pronunciation of Russian** §§ 746-50.

§18. In the North-Western Prakrits the tendency for shortening long vowels before consonant-groups does not seem to have arisen. At least there is no documentary evidence to show that they ever shortened the long vowels in closed syllables to such an extent as to confuse them with the original short ones. Aśoka's edicts at Mānschrā and Shāhāhāzgarhī do not help us in this matter as they are engraved in Kharoṣṭhī script which does not mark vowel-length. The Gīrnār recension, however, preserves long-vowels before consonant-groups, although, in Gujarātī Apabhraṃśa they appear as short, being again lengthened with compensatory shortening of the following consonant.

§19. The preservation of vowel-length before consonant-groups is a regular phenomenon in Panjābī, there being a few exceptions only. A final double consonant following a long vowel is shortened.

Examples(—

a : satt (saptá), hatth (hásta-), kamm (kárma-) dand (dánta-), sadd (śábdá-) etc.

ā : kānnā (kāṇḍa), pāssā (pāśvá), kāṭh (kāṣṭha-).

i : sinj^anā (siñcāti), cittā (citrá), mitt (mitrá).

ī : likh (likṣā).

u : suddh (supṭá-), putt (putrá-), duddh (dugdhá-).

ū : sūt (sūtra), cūnnā (cūrṇa-).

ē : nettī (nētrī), jēṭṭhā (jyēṣṭha-), khet (kṣétra-).

ō : koṭṭhā (kōṣṭha), cōkkhā (cōkṣa-)

§20. Pl ai au before consonant-groups are represented by i, u (or e, o presumably short) in Pkts., but in Panjābī they appear as long ē, ō, so in II. Guj.² etc. after lengthening of the Pkt. short e, o.

(1) Michelson: JAOS Vol. 31, pp. 231—34.

(2) Turner: § 37.

ai : ākkā (aikya-), cet (caitra-)

au : pōttā (pāutra-).

§21. Exceptions are of two kinds, (i) those in which an originally long vowel is shortened and (ii) those in which an originally short vowel is lengthened. The first kind seems to have been borrowed in the Pkt. stage, and the second kind in the modern stage from some neighbouring dialect having opposite tendencies, possibly Bāḡru or vernacular Hindostānī.

(i) It is interesting to note that most of the exceptions of first kind have *r* as the first member of the consonant-group that comes after the long vowel.

§22. ā > a : allā (*ārdla-), baddal (vārdala-), mang^anā (mārgati) but māḡ f. 'parting line of hair' if derived from mārga must be a loan from H. cf. Panj. magar 'after' (mārga + ra-?), magghar (mārgasira-), kattak WP kattā, kattē (kārttika-) māihgā (mahārga), baḍḍhī 'bribe' is from *vārdhika-, paṭṭhā 'muscle' if connected with a vṛddhi-form of prṣṭhā; apnā (ātmanah) must be a loan from H. cf. WP āpnā. Phaggan (from phālguna-, and not from phālgaṇā-), amb (āunra-, the form aunra-, also, is found in the kōśas). bajjanā (vādyate) may have come from an analogical form *vadyatē, cf. nadati: nadyatē, āṭṭā, Mul. attā (Pkt. *aṭṭa-) may be a loan from H. if it is derived from a PI word beginning with short *a* followed by a group *r* + consonant. cf. Pers. ārd.

§23. ī > i : tikkhā (tikṣṇa-) is rather difficult to explain. No PI word containing ī + *r* + consonant has been found to exist in Panjābī. The reason is that most of such words were past passive participles and they were replaced by analogical formations.

§24. ū > u : unn (ūrṇā), kūdd^anā (kūrdati), kucc (kūreā-) dubb (dūrvā), muḍḍh (mūrdhā), tunn^anā (tūrṇa-), WP kummā (kūrmā), WP Pujj^anā (pūryate), WP punnā (pūrṇā), punneā

(pūṇimā). WP ubbhā (ūrdhvā-), *ujjh* occurring in Vārā Bhāṣī Gurdās VI, 20, 2, a composition in a mixture of Hindi and Panjābī (sūrya-). A considerable number of Skt. words with *ūr*, including most of those cited above, also, appear with *ur* in dictionaries. Other words are sunnā (śūnyā-, also śanya-) rukkhā (rūksā also ruksa-), mull (mūlya-).

Seeing the shortening of the PI long vowels before *r* + consonant-groups to be so regular in most words, one is tempted to regard as loans the few words where the vowel does not shorten. Such are pāssā, cūnnā, dāḍḍhā, gājjar and mājnā or mānjnā.

§25. (ii) The second kind of exceptions (words with ā) may have come from vṛddhi form or be recent loans.

a > ā: ātthan, ātthamnā, āthnā (āstana-), gāggar (gargarī), sāg, sāngā (śaṅkū-), lāttli but also latth (*latthi cf. yaṣṭi-), bāt 'read,' but batti 'wick,' batti 'stone' (varti- or vārīma), bāg (valgā), hātthi (hastī-), khāj (kharjū-).

i > ī: rīttā¹ (ariṣṭa-), nīd, WP nīdar (nidrā), majīth (mañjiṣṭhā), jībḥ Poṭh, jibbh (jībhā-), kītā, (kṛtā- by analogy with sūtā etc.), gītthi (agniṣṭhā cf. āngāra-)

u > ū: ūncā, WP uccā (ucca-), pūch, WP pucch (pāccha-), ūth, WP utth (ūṣṭra-), kūhl (kūlyā, cf. kūlya 'belonging to a bank, kūlinī 'river'): jūth, jhūth (juṣṭa-) both these words, seem to be loans from H, the idea of jūth is rather religious, and for jhūth the regular word in WP is kūr.

Unexplained changes in accented vowels.

§26. The following are the cases where vowels in accented syllables have undergone a change. Many of them are old and go back to MI., or are shared by the cognate languages also.

a > *i*: No satisfactory explanation can be given for this change. The Pkt. words in which this change has taken place, appear in their regular form in Panjābī when they survive in it; eg. pakvā- > Pkt. pikka- but Panj pakkā, H. *id.*, Guj.

pākū; āngāra- > Pkt. imgāla but Panj. āgeār. pakka- and amgāra also occur in Pkts. (Pisch. §§101,102.).

injh (āsru-), pijj, WP pajj (if connected with paryaya-), picchā (paśca-) H. pīchā- cf. Guj. pachī; the Panj. form is, perhaps due to contamination with piṭṭh < prṣṭha-; pinj^arā (panjara-) H. id., Rāj. pījrā, Guj. pājrā, even Pers. panjar; mijjh (majjā cf. AMg. miṃjā Pisch. §74), Sin. miña. In these words the change a > i may be due to the following palatal just as a > u is due to the presence of u in the following syllable.¹ Nevertheless normally a followed by a palatal remains unchanged, and there are cases, as below, in which a not followed by a palatal becomes i. cirā (caṭaka-) H. id. opposed to Nep. caro; pīglā (paṅgu-) H. pāglā; bikk beside bakḥ (valka-), bingā (vakrá-, Pkt. vaṃka-) H. bīkā, bākā. Panj. bāḥ 'a bent oval ornament for ankle must be a loan from H. mir^c, WP mar^c (marica-: *maricya- to account for Panj. c-, cf. vaṇija-: vaṇijya-), hiran (harīṇa-), imlī (amlikā), riṇḍi (ēraṇḍa-). In gin^anā (gaṇayati) the original word may be grṇāti as suggested by Skt. gaṇayāti, Guj. gaṇvū. Poādhī jib beside H. jab, ib beside H. ab. chikkā beside chakkā (ṣaṭka-); Poṭh. ninān (nanāndā).

In Lahndī in the unaccented syllable, the change a > i is due to the influence of the final i:² e.g. kukkiṛ f., chōhir f. hēkil f. (hēkul m. boar), ranḍiṇ f., vōhir etc. All these must have originally ended in ī being feminines.

WP khiddū beside EP khuddō (kanduka-?) cf. Apabh. kindua; Bhavisatta. 3, 5.

Rājasthānī appears to substitute i for a in a number of *tatsamas* or *semi-tatsamas*.³

§27. a did not change to ī under any circumstances. Panj. chī beside chē cannot come from Skt. ṣaṭ cf. Pkt. cha. The form chī or chē is probably the result of contraction of a+ī in Pkt. chahiṃ > Apabh. chahī.

(1) cf. Grierson's remarks that a > i may sometimes be due to a preceding palatal ch. ZDMG Vol. 49 p. 403.

(2) L. S. I. VIII² p. 250.

(3) L. S. I. IX² p. 33.

§28. $a > u$: This change is in most cases due to the influence of u in the following syllable. In Pkts. also, $a > u$ was generally due to the presence of a labial sound in a neighbouring syllable. (Pischel §104). Gujarātī has remained free from this change and also from the change of a to i .

ungal (aṅgūli-) Guj. āgaḷ; cunj (cañcu-) H. cūc but Guj. cāc; ungarnā (aṅkura-), sungarnā (saṅkuṭati), mucch beside mass (śmaśru- cf. Pkt. mamsu-?) kunj also kanj 'snake's slough' (kañenka-); unjal (aṅjali- on the analogy of aṅguli- > ungal, or from uḍaṅjali- 'hollowing the palms and then raising them' cf. Mar. oṃjaḷ, vaṃjaḷ), khuddō (kaṇḍuka-?), pur beside par 'upon' (upari, *uppari > Paj. uppar).

This change is specially frequent in Bengālī, and Oṛia.¹ In Lalindī and Kāshmīrī dissyllabic words often take u in the second syllable due to the influence of the final Apabh. u . Thus Nom. Sing. kukkuṛ, chōhur, raṇḍuṇ 'widower' but Nom. pl. kukkar, chōhar, raṇḍaṇ.²

§29. $a > ē$? Due to a following h under definite conditions. See § 75.

$a > ē$: bēl (valli-), chēj or sēj (śayyā) go back to Pkt. vēlla- and sējā (Pisch. §107). sēllā 'spear' (śalya-), chējā: H. chājā is a recent example; for chē 'six' see § 27.

§30. $a > ai$: (i) Due to a following h under definite conditions. See §§ 70-71.

(ii) In a number of tatsama or recent loan words, this change is found in an accented syllable due to a following nasal. Some of these examples are shared by H. and Mar. Sainkar (śaṅkara-); baingan, H. id. (vaṅgana-); painti, H. pāitī (Pkt. paṇatīsa), saintī H. sātī (Pkt. sattatīsa-); pāihaṭ. H. pāisath (Pkt. paṇasatṭhi); H. pāitālī, sātālī, but Panj. pantālī, santālī (Pkt. paṇacattālīsa, sattacattālīsa-). The nasal in saintī, santālī is perhaps due to analogy of painti, pantālī. WP painc but EP panc, H. id. 'arbitrator'; WP saincā but

1. Grierson: ZDMG Vol. 49 p. 403.

2. L. S. I. VIII¹ p. 253.

EP. *sančā* 'mould,' WP. *painchī* but EP *pañchī* 'bird,' WP. *kaiṇṭhā* but EP *kaṇṭhā* 'necklace'; Poth. *gāidhlā* but EP *gāidhlā* 'muddy'; WP *bāissarī* but EP *bansarī* 'flute'; WP *kaine^{nī}* but EP *kane^{nī}* 'dancing girl'; H. *gāidā* (*gaṇḍaka*-); Mar. *māid* (*manda*-, Bloch § 58).

In the Panj. word *aincī* from Eng. *inch*, *i* has become *ai*.

§31. It may be interesting to point out that final *a* in the names of the Hindī letters क, ख, etc., is often pronounced as diphthong *ai* or [æ] in Panjābī, thus *kai*, *khai* or [kæ, khæ] etc. Another tendency is to pronounce it long, thus *kā*, *khā*, etc., this of course is necessary because Panjābī words do not end in short vowels except final *a*.

§32. *a* > *au*: (i) Due to a following *h* under certain conditions. See § 72.

(ii) Due to a following nasal as in *a* > *ai* like which this, also, is more frequent in WP and is confined to *taṭṣamas* or loans. *caumpā* (*campā*-), EP *baunsī*, *bansi* beside *bainsī* (*vaṃśā*), EP *kant*, WP *kaunt* (*kānta*-); EP *saklamp*; WP *saklaump* (*saṅkalpa*-).

§33. *i* > *u*: This again is due to umlaut, i. e., the influence of an *u* in the following syllable, and is very rare. *bund* beside *bind* (*bindū*-), *nuccarṇā* beside WP *niccarṇā* (**niceurṇā*, intransitive of *nacōṛṇā* < *niścōtati*). *sungh^{nā}* (*śiṅghati*) comes perhaps from **śṛṅkhati* cf. Wackern §146.

§34. *i* > *e*: Due to a following *h* under certain conditions. See §76.

i > *ē*: According to Pkt. grammarians, *i*, *u* often become *e*, *o* before consonant-groups (Pischel § 119). Such words are more properly to be derived from Vrddi-forms (Bloch § 80). *kēssū* (*kiṃśuka*- : *kaiṃśuka*-), *nēmbū* (*nimbūka*- : *naimbuka*-), *sēm* (*śimbā*- : *śaimbya*-), *sēṭh* 'expressed sugarcane' (*śiṣṭa*- : **śaiṣṭa*-) cf. H. *sīṭh*, Mar. *śīṭ*.

§35. $i > \bar{e}$: The words in which this change has been noticed by Pkt. grammarians can be explained otherwise (Pisch. §115, 122). In Panjābī two examples have survived which are, also, shared by other IAVs.

As to *khēlnā*, *khēḍnā* (*krīḍati*), it is probable that there were two separate roots $\sqrt{krīḍ}$ and $\sqrt{khēl}$ in PI which were confused with each other in Pkts. (cf. Pischel §122).

bahērā (*vibhṛtaka-*). Pischel §115 quotes *bahētaka* as found in *Vaijayantī* 59, and *vahādaka* in *Böhtlingk*. Evidently the form in which the word was borrowed by Vedic from the aboriginal speech seems to be different from the form which gave rise to the modern words. AMg. *vibhēlae* points to *vibhādakaḥ* (Pisch. § 121, Bloch § 80).

§36. $u > a$: Only one example has been found in which an accented *u* has changed to *a*, WP *appaṛṇā* beside *uppaṛṇā* (*utpatati*). In *maulnā* 'to blossom' the change goes back to Pkt. (*mukula-* > *maūla*-Pisch. §123) where it is regular. cf. Pkt. *maū-* < *mṛdu*.

§37. $u > i$: *siūnā*, *seōnā* (*svaṛṇa-*: *suvārṇa-*: **sivārṇa-*).

§38. $\bar{u} > \bar{o}$: Like $i > \bar{e}$, this change, too, noticed by Pkt. grammarians can be explained by *vṛddhi* forms (Pischel § 125, Bloch 80). *pōnnā* (*puṇḍra*: *pauṇḍra-*), *pōkkhar* (*pūṣkara*-*pauṣkara-*), *pōl* (*pūlya-* **paulya-*). *mōtthā* (*muṣṭā*: **mauṣṭā-*), *kōṛh* (*kuṣṭha-*: **kaṁṣṭha-*, cf. Pa. *kōṭha*), *mōklā* (J. Skt. *mutkala-*: **mautkala-*), *ṭhōhlū*, Mul. *ṭhōhl* (*sthū'ā-*: *sthaulya-*). *pōtthā* (*pustaka-*: **paustaka-*) really comes from Pehl. *pušt* 'skin' connected with PI *prṣṭha-* (*Grundriss Irānisch* Vol. I pt. 2 p. 274) for the word is not very old in Skt.

§39. $\bar{e} > \bar{i}$: as in *rīn* beside *rēn* (*rēnu-*).

§40. $\bar{o} > \bar{u}$: as in *jūn* 'birth past or future' (*yōni-*).

VOWELS IN UNACCENTED SYLLABLES.

Treatment of the final syllable.

§41. The final syllable of a PI word has remained in an unstable condition throughout its development down to the modern times in consequence of which it has been undergoing a gradual and constant decay. In the earliest stage a PI word in its inflected form could end in a vowel or a consonant. By the time of Pāli and Aśoka, all final consonants had disappeared leaving no trace except -n after a short vowel and -m which became anusvāra. What was in PI devāḥ, devān, devāt, devām, tasmin, kurvan, bharēt, etc., became in Pāli devā, devā, devā, devām, tassim, kuvvam, bharē etc., respectively. The Pkt. forms parisā (pariṣat), maṇam (maṇaḥ) etc., are not the cases of lengthening a vowel after the elision of a final consonant, or of changing the final consonant into anusvāra, but are due to the further addition of case terminations so that they may look like inflected forms of the most common types.

§42. Although the final vowels held their position much longer than the consonants, yet several cases of preference for a short vowel are noticeable in Skt. in its transition from Vēdic, e.g. RV yātrā, tātrā, ātrā, kútrā are handed down in Skt. as yatra, tatra, atra, kutra only. More examples can be quoted from Pāli (Geiger §32), and Prakrits (Pischel §113).

The final anusvāra often becomes the nasalisation of the preceding vowel. Hundreds of such cases can be quoted from AMg. and other Pkts.

§43. As we pass from Pkts. to Apabh. we find that the final vowels have once more been shortened. Here the words end in vowels only, usually short, pure or nasal.

§44. In most of the modern languages the final short vowel of the Apabh. stage after a consonant has also disappeared, thus Apabh- gharu, phalu etc., become Panj. H. ghar, phal, Guj. Mar. ghar, phal, etc. The final vowel after another vowel

coalesced with the latter to form a single long vowel, thus Apabh. *ghōḍaṇṇ*, *mālīṇ* become Panj. H. *ghōṛā*, *mālī*, Guj. Rāj. *ghōṛō* or *ghōḍō*, *mālī*. The languages which retain the final short vowel after consonants are Sindhi and Bihārī. Panjābī belongs to the other category although an extremely short vocalic element [ə] is frequently audible at the end of a word. On the whole, its effect is not so distinct as in Sindhi.

§45. The decay of the final syllable is a striking phenomenon of the languages of the Indo-Iranian branch. "Numerous examples of reduction and loss in the Middle and New Indo-Iranian dialects of the final syllable existing in the Old Indo-Iranian languages may be gathered from almost every page of the book"—Louis Gray's *Indo-Iranian Phonology*. (§ 961).

§46. A potent factor in the decay of syllables as seen in the more recent stages of the Indo-Aryan vernaculars (esp. H. Panj. Guj.) has been the absence of stress-accent on those syllables. The final syllable has always remained unaccented, and hence the gradual decay in its transition from one generation to the other.

§47. For the greater weakness and decay of the final sounds of a word than the initial ones, another reason may be given; viz., the economy of effort. Every speaker becomes more or less conscious of the beginning of separate words when using them with different suffixes and prefixes to express the allied meanings. Now mutual intelligibility being the main object of language, the effort of the speaker to speak and that of the hearer to hear the final sounds of a word are relaxed as soon as the intended meaning has been disclosed by the initial syllables. Consequently the final sounds lose their importance and thereby become more liable to decay.

§48. As mentioned above, Pkt. words could end in a vowel, short or long, or in *anusvāra* preceded by a short vowel only. In Apabh. the long vowels were shortened and the *anusvāra* was

changed into the nasality of the preceding vowel. In Panjābī they all have disappeared after a consonant, but have contracted after a vowel.

§49. Examples of the loss of final vowels.

	Skt.	Pkt.	Apabh.	Panj.
Pkt. -a	kara	kara	kara	kar
	pāṇca	paṁca	paṁca	panj
	saptá	satta	satta	satt
Pkt. -ā	mūrdhā	muddhā	muddha	muddh

(*Bhavisatta. 167, 4*)

	ātmā	appā [Panj Pkt. — *āppā]	—	āp
	lajjā	lajjā	lajja	lajj
	jāṅghā	jaṁghā	jaṁgha	jaṅgh

(Bh. 77, 2)

Pkt. -i	upari	uvari cf. AMg. uppim	—	uppar
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Pkt. -ī	agnīḥ	aggī	aggi	agg
	kukṣīḥ	cf. [kucchī	kucchi] !	kukkh
	bhaginī	bhainī	vahini	bhain

(Bh. 309, 4)

Pkt. -u	ikṣáḥ	*ikkhū, cf. ucchū	—	ikkh
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Pkt. -ū	vidyut	vijjū	vijju	bijj
	śvaśrúḥ	sassū	sassu	sass

Pkt. -ē	krōḍé	kōḍē	—	kōl
	pārśvé	passē	passē	pās

(Panj. Pkt.

*pāssē)

Pkt. -ō	putráḥ	puttō	puttu	putt
	bālaḥ	bālō	bālu	bāl

Pkt. -aṁ	phálam	phalaṁ	phalā	phal
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Pkt. -iṁ	ákṣi	[acchim]	[acchi] (Bh.)	akkh
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Pkt. -uṁ	ásru	aṁsum	—	injh, WP. anjh.
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§50. From the pronouns of the first and second persons plural, *asmā*, **tuṣmā*, we should expect Panj. **as[s]*, **tus[s]* through **assā*, **tussā*; but actually we get *asī*, *tusī*, or *asā*, *tusā*. The *ī* in the first pair seems to represent the instrumental case termination because after them the agent sign *nē* is not used. The *-ā* in *asā*, *tusā* seems to be the regular oblique plural termination added to *as[s]*, *tus[s]*, on the analogy of nouns. These forms could not have come from *asmān*, **tuṣmān*, for they, too, should have given *as[s]*, *tus[s]* through **assā*, **tussā*. The conjecture that *ā* in *asā*, *tusā*, is an oblique plural termination is strengthened by the fact that the agent sign *nē* can be optionally used after them. Before other postpositions like *nū*, *dā*, *tō* etc. *asā*, *tusā* (and not *asī*, *tusī*) are used. When accented on the first syllable they are pronounced separately from the postpositions, thus *ásā nē*, *ásā dā*, *túsā nū*. But when accented on the second syllable they are pronounced as one word with the postpositions. In this the nasalisation of *-ā* is taken away, the initial *a-* of *asā* omitted, and the *-s-* of *túsā* changed into *-h-* which then is shifted to *t*. The postposition *dā* becomes *dā*. The change of *s > h* and the omission of *a-* are optional in Mājhī.

Vowels in non-final (unaccented) syllables.

§51. Preaccentual.

(a) When the syllable was initial and consisted of a vowel alone, it was reduced to a neutral vowel, which in some cases regularly and in others optionally disappeared. But *u* in dialects other than Poādhī tends to maintain its *u* quality however short it may become.

a: *gūtthā*, (*aṅgúṣṭha-*); *nhērā*, WP *hanērā* also (**andha-kara-*); *rītthā* WP *harītthā* (*āriṣṭa-*); *khārā*, *akhārā* (*akṣavāṭa-*); *bacc*, WP *vacc* (*āpatya-*), the *a-* must have lost very early, *baccā* is from Pers. *bacca* as shown by *b-* in WP.; *dhaun* (*ārdha + māna-*); *nāj*, *anāj* (*annādyā-*); *gahā*, *agahā* (*āgra + ?*); *hun* (*adhunā*).

The dropping of *a-* in *asā* has already been spoken of. *maus amāyāsyā*) may be a loan, or *-m-* has been preserved through the loss of *a-* before the change *-m->-(ṽ)*. *dhauncā* (ardha-pañcama-) is a loan because of *-ñc->nc*.

§52. *ā*: *Hārḥ* (Āṣāḍha-). The Dōgrī pronunciation of this word is peculiar, something like *ahār* [ʔa:ɾ]. WP *akhāṇ* (ākhyāna-). More cases can be cited from Persian loanwords, e.g., *rām* or *arām* (ārām); *bāj*, *abāj* (āvāz); *sān*, *asān*, (āsān) etc.

§53. *i*: For *i* also one has to look to Persian loans. *lāj*, *alāj* (ilāj); *nām*, *anām* (inām) etc.

ī: *āmān*, vul. *mān* (Pers. īmān); *āsāī*, vul. *sāī* (Pers. 'īsā+ī).

§54. *u*: *utahā* or *tahā* (ut+?); *utārnā*, Poādhī *tārnā*, *atārnā* (uttārayati); *uṭhaunā*, Poā. *ṭhaunā*. *aṭhaunā* (utthāpayati). In *baṭnā*, WP *vaṭnā* (udvartana-) the loss of *u* must have taken place before the shift of accent. cf. H. *úṭṭan*. Similar may be the case with *bakkhar* (upaskara-); *baihnā* (upaviśati) and *baiṭṭhā* (upaviṣṭa-).

§55. *ē*: *ē* was first reduced to *e* or *i*, and then became neutral vowel (or was lost) *rinḍ* or *arinḍ* (ēraṇḍa-), *geārā* (ēkādaśa cf. H. *igyārāh*, Guj. *agyār*), *kattī* (ēkatrimśat). Similarly the words for 41, 51, 61, 71, 81, 91, 101 are pronounced without and sometimes with the neutral vowel. Other compounds of *ēka*, also, lose the *ē-*, e.g., *kaṭṭhā*- (ekasthā), *kallā* (Pkt. *ekkalla*-).

§56. (b) When an unaccented vowel comes after a consonant, the same thing happens, viz, it is reduced to a neutral vowel which may disappear but still leaves the impression of a vowel owing to the explosion of the consonant. The remark about *u* applies here also. The change *u > a* takes place if the next syllable contains *ō* or *ū* but not otherwise. Examples illustrating this rule will be found under *u*:

§57. *a*: *takhān* (takṣāṇa-), *phalāh* (palāśā).

ā: jamāī (jāmāṭṛka-) where -m- is of secondary origin; WP bhaṇēā (bhāginēya). In Pers. loanwords e.g. bajār (hāzār,).

§58. i: WP and Poṭh. preserve the i unchanged.

baśāh, WP viśāh (viśvāsa-); nāpūttā, WP niputtā (niṣputra-); nasaṅg, WP. nisaṅg (niśsaṅka-).

ī: narōā (nīrōga-), lalārī (nīla+kāra-), cf. Pers. nīlkār; nīlgar which gives Panj. līlgar.

§59. u: purānā or parānā (purāṇā), dukān, Poā. dakān (Pers. dukān).

ū: tulāī (tūla + ?)

§60. (i) Unaccented i, ī, ē become e before [h]-ā, [h]-ō. but a closer i before ū.

peārā (priyakāra-), seāl (śītakāla-), keārā (kēdāra-), beāh vivāha-), dehārā (divasa- cf. Mar. dīs), tehāeā (*ṭṛṣāyitā-), but jiūn (jīvana-), neōdā but niūdā (nimantra-), gheō WP ghiū (ghṛtā-), pēo WP. piū (pitā).

§61. (ii) ū, ō followed by a syllable containing u, ū or ō become a.

damūhī (Panj. dō+mūh+ī); dasūttī (Panj. dō+sūt + i); kaputt (kuputra-), kasūttā (*kusūtra-) cakōr (Paj. eu + kōr standing perhaps for kōn < kōṇa-); cakhūnjā (Paj. eu + khūnjā); kabōl (Paj. ku + bōl).

§62. (iii) ū, ō followed by a syllable containing ā, ī, ē become u.

kuḍhabā (Panj. ku + ḍhab + ā); dutahī (Paj. dō + taih + ī); dutārā (Panj. dō + tār + ā); cuphērā (Paj. eu + phēr + ē); kunīt (Panj. ku + nīt); kurīt (Paj. ku + rit); dusērā (Paj. dō + sēr + ā); kunāfū (Panj. ku + nāu), nukīlā (Pers. nōkīla), kuhārā etc.

§63. The above changes in an unaccented vowel before an accented syllable are quite regular and frequent in nominal

and verbal derivation when the shift of accent brings about this condition.

chóṭṭā: chuṭāi, níkkā: WP nakērā, pīlā 'yellow': palāttan 'yellowness' kaurā: kuráttan; bíkkhar: bakhēr, nígghar: naghār, jīm: jamā, sīm: samā, bij: bajā, tól: tulā, khēhl: khalhā etc.

§64. Post-accentual.—A short vowel (a, i, u) after an accented syllable is (i) reduced to a neutral vowel, (ii) but is altogether omitted if the accented syllable of the resulting word is closed by a short or single consonant.

(i) káṅgan (kaṅkana-), cánnan (candana-), kájjal (kajjala-), kápp^arā (karpaṭa-), cíbbhar- (cirbhata-), dákkhan (dakṣiṇa-) sáththal (sákthi), mának (māṇikya-), títtar (tittirā-), úkkarnā (utkirati), báiran (vairinī), mállan (mālinī), bānaj (vaṇijya-); WP pábban (padminī), mīrac, WP mārāc (marica-* maricya-) úggarnā (udgurati), kúṛam (kuṭumba-), kúkkar (kukkuṭā), lākkar (lakuṭa- : *lakkuṭa-), sūrāg (suruṅgā), phággan (phālguna-), gúggal (gūlgalk), úngal (aṅgūli-), kánganī (kaṅgunī), takk^alā (tarku-).

§65. (ii) tírchā (tiraścā-), pútlā (puttala-), khúrpā (kṣurapra-) dóhtā (dauhitra-), háhldī (haridrā), dhártī (dhāritrī); bijli (vidyut), pásli but also páss^alī (pársu-).

§66. Of dissyllabic words whose scheme is $\underline{\quad} \sim \quad$ where the first syllable is -open and the second closed by a single consonant, there is an alternative pronunciation $\underline{\quad} \simeq \quad$ i. e. with the first syllable closed and the second open. This latter pronunciation is more frequent in words where a non-stop separates the vowels than where a stop comes between them.

ban^at or bant^a 'structure,' camak or camk^a 'brilliance,' dhar^at or dhar^at^a 'earth,' bhal^ak or bhalk^a 'to-morrow,' mas^ak or mask^a 'water-skin,' ṭaih^al or ṭaihl^a 'service etc.; with stops : bhag^at or bhagt^a 'devotee,' nag^ad or nagd^a 'cash'.

§67. Long vowels as a rule do not come after accented syllables except in final position, e. g., *kālā*, *gādhā carhāi* etc.—But if a long vowel is left unaccented after an accented syllable through a shift of accent, it is treated as above after being shortened; e. g., *parikṣā* > *parikkhā* > *parakh*; *nirikṣā* > *nirikkhā* > *nirakh*; *haritaki* > E. P. *haraṭ*, WP *harīṭ*.

Effects of *h* on vowels.

§68. It is a curious fact that the presence of an *h* in the immediate vicinity of a vowel brings about important changes in its pronunciation. These changes may be studied under two heads (i) changes in timbre and (ii) changes in pitch. The first kind of changes, spread over a wide area—Panjābī, Sindhī, Gujārātī, Hindī, Paīśāca, and Persian, are accompanied in Panjābī simultaneously by tone-effects also, except in E. P. when *h* is intervocalic.

§69. In Mod. Persian what is denoted by *fath* (i.e. *a* in the Native Script) is actually pronounced *e* before an *h*, thus the word in native spelling *mahr* is pronounced *mehr* 'kindness'; *ka[h]*, *ke[h]* 'that'; *ca[h]*, *ce[h]* 'what' etc. In these cases, however, the *a* i. e. the *fath* goes to Pehl. *i*.¹ In Gujārātī the whole group *ah* becomes *ē*.² The changes undergone by a vowel before *h* in Hindustānī have been described by Dr. Bailey.³ The Panjābī changes are very similar to those of Hindustānī with a few differences. The *h*, if final or followed by a consonant, shades off into the high tone, while in an intervocalic position it may (in WP) or may not do so (in EP). For Sindhī see L. S. I. VIII⁴ p. 22.

(1) *Grundriss der Irānischen Philologie*: I. pt. 2, p. 21, § 3, 4. Cf. Sten Konow: J.R.A.S. 1911 p. 5.

(2) Grierson: *Phonology*, Z.D.M.G. Vol. 749, p. 409. Turner: "The *e* and *o* vowels in Gujārātī", §11 (vi) b.

(3) *Bulletin of the School of Oriental Studies*: II. p. 545.

§70. (i) An accented *a* followed by an *h* which is either final or followed by a consonant is pronounced *ai* at a higher tone, the *h* itself becoming silent. In the Gurmukhī script, an *i* is added to the *h*.¹

kaih, spelt in Gurmukhī *kahi* (kathaya, Pkt. kahēhi),

baih, „ „ bahi, (vaha, Pkt. vahahi ?)

kaihnā „ „ kahinā, (kathana-)

jaihmat „ „ jahimat (Pers. zahmat).

§71. (ii) If the *h* is followed by a short *a*, the *a* before *h* changes to *ai*, but the tone-effect does not take place. *kaihan*, Gur. *kahin* (kathana-) but also *kaihn* [kâen], *kaihar*, Gur. *kahir* (Pers. qahr) also *kaihr* [kâer.]

§72. (iii) An accented *a* may also be pronounced as *au* before an *h* under the same conditions as in (i) and (ii) above. In the Gurmukhī script, *u* is added to the *h*.

pauh, Gur. script *pahu*, (prabhā) also *paih*.

kauh, „ „ kahu, (kathaya, Pkt. kahasu, kahahu)
also *kaih*.

rauh, „ „ rahu, (rāsaḥ, Pkt. rasō) beside *raih*.

naūh, „ „ nahū, (nakhāḥ, Pkt. nahō), beside *nēih*.

pauhar, „ „ pahur (prahara-) also *paihar*, *paihr*, *pauhr*

bauh^{at}, „ „ bahut (bahutva-).

Note that in Persian loanwords *a* before *h* does not change into *au*.

§73. In the *tadbhava* words the changes *a* > *ai* and *a* > *au* before an *h* are probably due to epenthesis, for there was an *i* or *u* after *h* in almost all cases. Moreover these changes must have taken place before the elision of the final *i*, *u*, and when the *h* had turned into a tone, the two vowels naturally resulted

(1) Beames I p. 131, Grierson; Phonology, Z.D.M.G., Vol. 49 p. 402.

into a diphthong; thus, Pkt. *kaḥēhi* > *kaiḥ* [kʰæ]; Pkt. *rasō* > Apabh. *rasu* > old Panj. **rahu* > *rauh* [rʰəʊ].

§74. The two alternative pronunciations of one and the same word with *ai* and *au* are perhaps due to confusion of different forms, thus

rasō > *rauh*, *rasēna* or *rasaiḥ* > *raiḥ*
nakhō > *nāuh*, *nakhēna* or *nakhaiḥ* > *nāiḥ*.

At first these pronunciations were used for different cases of the same word; later one form was used for all the cases. This phenomenon may have been dialectal, *i.e.*, one dialect chose *ai* for all cases and the other *au*. Subsequently borrowing took place, and hence both the pronunciations are found in one and the same dialect.

§75. (iv) An accented *a* before *h* which is followed by *ā* or *ī* is optionally pronounced as *e* or *ai*; thus:—

sahā, *sehā* or *saiḥā* (śaśā[ka]-)

paḥā, *pehā* or *paiḥā* (patha-)

gahā, *gehā* or *gaiḥā* (graha-)

kahī, *kehī* or *kaiḥī* cf. H. *kaśī*, *kassī*

nahī, *nehī* or *naiḥī* cf. H. *naḥī*.

The *ai* pronunciation before *ī* is peculiar to Doābī of the Hoshiārpur district.

This change, also, was perhaps originally due to the presence of an *i* in the next syllable, *e.g.* in *kehā* (*kathita*-), *rehā* (*rahita*-), *pehā* (*pathi*-); and later was extended analogically.

§76. (v) Accented *i*, *u* are pronounced *ē*, *ō* before *h* as in (i) and (ii).

bēh (*viśa*-), WP *bhēh* (*bīśa*-), [K] *tēh* (*trṣā*), [K] *kēh* (*kāśya* cf. H. *kis*), similarly *jāh*, *ēh*, *tōh* (*tuṣa*-), *khōh* (*kṣudhā*), *bhōh* (*busā*-), *mōhrī* (*mukhara*-), *mōhlā* (*mūsala*-). For similar phenomena in Persian, see *Grundriss der Irānischen Philologie*: I. pt 2, p. 25 § 5; p. 30 § 5.

§77. (vi) In a few cases accented *a*, *i*, *u* are lengthened before a final *h*. *bāh*, WP. *vāh* (*vaśā*), *tīh* (*trṣā*), *nūh* (*snuṣā*).

§78. (vii) In some words accented *ē*, *ō* are pronounced *ī*, *ū* before *h*. *mīh* (*mēgha-*) *līh* (*lēkhā*), *pīhg* or *pīgh*, (*prēnkhā*) H. *sīrhī-* (*śrēḍhi-*) *pūjhnā* or *pūhjnā* (*prōñchatī* cf. Pkt. *pumchai* but H. *pōchnā*); *sūh* 'news' (**śōdhi*-cf. *bōdhi*) *sūhnī* (*śōdhanī*), *sūhā* (*śobha-*), *kūhnī* or *kōhnī* (*kaphoni-*). The changes *ē* > *ī* and *ō* > *ū* and inversely *ī* > *ē* and *ū* > *ō* are fairly common in Doābī of the Jālandhar and Hoshiārpur districts.

§79. Tonic effects of *h* on vowels.

The important changes which an *h*, whether standing alone or forming part of the voiced (and not of the voiceless) aspirates, brings about in a neighbouring vowel had long been a puzzle to the students and speakers of Panjābī till Dr. Grahame Bailey discovered their true nature *viz.*, that they consisted in altering the pitch of the vowel, technically called tones'. People, no doubt, had been conscious of the peculiar way in which the so-called voiced aspirates of the Gurmukhī script were pronounced by them. Tradition has it that Mahārājā Ranjīt Singh used this peculiar pronunciation as a test to detect the Hindostan (*i.e.* U. P.) people entering the Panjāb without a permit. For foreigners, Indians or others, it is very difficult to acquire this pronunciation. Hence the Panjābīs often amuse themselves by challenging foreigners to imitate this pronunciation which the latter fail to do even after many attempts.

§80. The early European scholars could not discover where in the peculiarity of this pronunciation lay. The Ludhiana Missionaries who brought out a grammar and a dictionary of Panjābī in 1850—54^s, speak of the Panjābī sounds represented by the

(1) Panjābī manual: 1912. pp. xvi-xvii; Panjābī Phonetic Reader: 1914 p. xv; Linguistic Studies from the Himalayas: 1915 pp. ix-xii and *passim*.

(2) Panjābī Grammar by J. Newton, Ludhiana 1851, two subsequent editions. Panjābī Dictionary by Janvier, Ludhiana 1854.

Gurmukhī letters ਘ 'gha,' ਝ 'jha,' ਢ 'dha' etc. as merely aspirated forms of ਗ 'ga', ਜ 'ja', ਢ 'da', etc.

In 1859 John Beames noticed that the Panjābī pronunciation of मज्ज majh 'a buffalo cow' did not exactly conform to its spelling'. He thought, "it might be represented by *meyh*, a very palatal *y* aspirated; perhaps in German by *m'ch*, or rather with a medial sound corresponding to the tennis *ch*." As the observation was made at Gujrāt and Jehlam where the tones exist in their usual varieties, the *j* was not aspirated but was preceded by the high tone. Later on Tisdall (1887) remarked "that *h* is very lightly sounded and is often entirely inaudible (e.g. *kihā*, *rihā* are pronounced *kiā* *riā*). At other times it serves to lengthen the sound of the preceding vowel (e.g. *bihlā* or *wihlā* pronounced *bēlā* or *vēlā*)".³ Evidently it is a case of high tone which has baffled the author. Twenty years later. P. J. Fagan wrote, "But aspirate sonants are pronounced like surds, e.g., *ghar* 'house' sounds very like *khar*, *Bhaṭṭī* like *Phaṭṭī*, *Dhārīwāl* like *Thārīwāl*".⁴ If the remark applies to the language of Hissar which is a tone language, the initial sound is an unaspirated sonant stop followed by a low tone. But if the remark applies to Panjābī which fact is not clear in the context, the pronunciation represented is an unaspirated voiceless stop followed by a low tone. From among Indian writers, Bāwā Budh Singh notes that the Nāgarī letters घ 'bha', ङ 'dha' etc. were not suitable to represent the Panjābī sounds "produced in the throat".⁴

§81. Independently of the Rev. T. G. Bailey, I found in November 1912 that when Ludhiānī was transcribed in Nāgarī

(1) *Comparative Grammar* I p. 71.

(2) *Simplified Panjābī Grammar* in Trübner's Collection of Simplified Grammars, 1889, p. 7.

(3) *Gazetteer of the Hissar District*. 1908 p. 68.

(4) *Hans Cōg*: (Gurmukhī) 1914 p. 13 "Panjābī sangh viccē jō awāj nikkaldī hai, usnū dassaṇ laī घ, ङ ād dī śakal kāfī nahī sī."

or Gurmukhī scripts, each of the symbols called the voiced aspirated stops, represented three different sounds of the Ludhiānī dialect as for instance in *ghar*, *bagheār* and *bāgh* which in Phonetic script represent *k_har*, *bəgĕ.ɑ:ɾ* and *bā:ɡ* respectively. Discussing them with Principal Woolner, I came to the conclusion that No. 2 was the sonant variety of No. 1. It was, also, noticed that if voiceless unaspirated stops were pronounced at a very low tone as when making the lowest notes in *alāp* (solfaing) the acoustic impression was somewhat similar to pronunciation No. 1, but beyond this I could not go.

§82. The tones cover a much larger area than has been mentioned by the Rev. T. G. Bailey. In fact they stretch right upto the Jamnā in the east, and occupy the districts of Ambālā, parts of Karnāl, Rōhtak, Hissār and Bikāner, the whole of Ferozepore, Shaikhupurā, Lahore, Lyallpur, Gujranwala, Gujrat, Jehlam, Rawalpindī, and the Dogrī area, parts of Abbotābād, Hazārā and Simla together with the whole of the intervening area.¹ Dr. Bailey has noted the existence of tones in some of the Pahārī dialects and in Śinā (JRAS 1921, pp. 469-70) although Col. Lorimer doubts their existence in the latter (JRAS 1924 p. 206).

§83. Dialects differ as regards the effects of an initial or intervocalic *h* on vowels, as regards the devoicing of the initial stop left in place of a voiced aspirate after its *h* has been changed into a tone, and also as regards the kind of the tone produced by the *h* of a voiced aspirate. Examples of these various effects are found in Dr. Bailey's *Linguistic Studies from the Himalayas*, 1915 pp. ix-xii and *passim*. Possibly there are minute differences in the total rise and fall of the pitch as well.

(1) This statement rests partly on the personal observations which I made on the spot in my trips undertaken on behalf of the Panjab University to collect material for a Panjābī Dictionary, and partly on observation of the pronunciation of persons coming from these districts.

§84. In Ludhiānī these effects of *h* are as follows:—

(1) Initial single *h* of whatever origin is unvoiced (i.e. is of the same quality as *h* in *kh*, *ch* etc), and, therefore, has no effect on its neighbouring vowel; thus *hatth* [hāt:h], *Wazīrābādī* [ɦāt:h], (*hasta*-); *hakk* [hak:] *Wazīr.* [ɦak:] (Pers. *haqq*), *harān* [həra:n], *Waz.* [ɦəra:n] (Pers. *hairān*); *hōṭal* [hōṭəl] *Waz.* [ɦōṭəl] (Eng. *hotel*).

§85. (2) Intervocalic single *h* of whatever origin is partly voiced and partly unvoiced. It remains *h* when followed by an accented syllable but may become a tone if preceded by an accented syllable, *luhār* [luhɑ:r], *W P* [luɑ:r] (*lōhakāra*); *kahānī* [kəhɑni] *W P* [kɑni] (Pres. *kahānī*); *Ludhiana* people pronounce the English word *behind* as [biɦɑ nɗ] while *Wazīrābād* people pronounce it as [bi.ɑɪnɗ]. *lōhā* [lōɦɑ or lōɑ] (*lōhā*-), *lāhā* [lɑɦɑ or lāɑ] (*lābha*-)

§86. (3) An *h* final or immediately followed by another consonant is always changed into a tone; *khōh* [khô:] (*kṣudhā*), *sōhnā* [sôɦɑ] (*sōbhana*-); *rāh* [râ] (Pers. *rāh*), *rāhdārī* [râdɑri] (Pers. *rāhdārī*).

§87 (4) An *h* forming part of the *MI* voiced aspirates together with the groups *ṇh*, *mh*, or of *Mod.* Indian loanwords loses itself in raising the pitch of the accented syllable if it precedes the *h*, or lowering its pitch if it follows the *h*; e.g. *bāgh* [bâ:g] (*vyāghrā*-), *sānjh* [sÂɳɳ] (*sandhyā*); *madhānī* [mədɑ:ni] (*manthāna*-).

§88. (5) But the voiced aspirated stops lose their voice also besides the *h* when they come at the beginning of a word; thus *ghar* [kɑr] (*ghara*-), *dhār* [tɑ:r] (*dhārā*) etc.

§89. A stop in the interior of a word resulting from a voiced aspirate that has changed its *h* into a tone is not devoiced as it is in the initial position. But there are a few exceptions to it:—

(i) If the element preceding the voiced stop is of the nature of a prefix, the resulting stop is devoiced, e.g. *adhāram* [ə'tɑrəm]

(adharma-), kudhārəm [kʊ't̪ɑrɐɪn] (kudhārmə)- Similarly in kudhān [kʊ't̪ɑ:n], abhāggā [ə'pɑg : ɑ], nirbhāg [nɪr'pɑ:g], nabhāg [nə'pɑ:g], kudhabā [kʊ't̪ɑbɑ], nādhāl [nə't̪ɑ:l]. Evidently these words are of late origin and not regular *tadbhavas* for as such they should have appeared as *āham or *hamm, *kūham etc. In pardhān [pər'd̪ɑ:n], parbhāt [pər'b̪ɑ:t], the stop is not devoiced because here par- does not sound as a prefix, the words dhān and bhāt not being in use in the allied sense in Panjābī.

§90. (ii) In the following words the stop has been devoiced, perhaps because the accent was equally divided, and hence each part appeared as a separate word: kirtghān [kɪrt̪ək̪ɑn], biccghār or bicghār [bɪc̪ək̪ɑ:r, bɪck̪ɑ:r], bhasbhasā [p̪ɑsp̪ɑsɑ] dhurdhurī, [t̪ɔrt̪ɔrɪ].

§91. In words with syllabic scheme $\sim \text{—}$ ($\simeq \simeq$) if any of the first two syllables has a low-tone vowel, it shifts to or affects the other also. Thus,

dhakānā [t̪ək̪ɑnɑ, t̪ək̪ɑnɑ, or t̪ək̪ɑnɑ],

bhukānā [p̪uk̪ɑnɑ, puk̪ɑnɑ or p̪uk̪ɑnɑ]

ghatānā [k̪ət̪ɑnɑ, k̪ət̪ɑnɑ or k̪ət̪ɑnɑ]

parhāī [p̪ər̪ɑi p̪ər̪ɑi, or p̪ər̪ɑi]

kādhāī [k̪əd̪ɑi, k̪əd̪ɑi, or k̪əd̪ɑi]

bharjāī [p̪ər̪ɑi, p̪ər̪ɑi or p̪ər̪ɑi].

§92. In verbs which have a high-tone vowel followed by a voiceless stop, the high-tone becomes level in its transitive or causal form:—

pāūhcnā [p̪ā̃ɔcnɑ] : pucānā [pucɑnɑ]

baihkcnā [b̪ā̃eknɑ] : bakānā [bəkɑnɑ].

§93. As to the origin of Panjābī tones, nothing more can be added to what has already been written by Dr. F. W. Thomas¹ and Prof. Jules Bloch².

(1) Bulletin of the School of Oriental Studies, II, p. 829.

(2) Mélanges Vendryes: pp. 57-67.

Treatment of *r* (ऋ).

§94. The exact pronunciation of *r* is not known. At the present day it is pronounced as *ri* by North Indians and as *ru* by Marāṭhas and Southerners. The ancient Indian phoneticians describe it variously. Pāṇini calls it *mūrdhanya*, probably because he saw its cerebralisng effects in the speech of his day. The Atharvave.la Prātiśākhya (I. 20) regards it as *jihvāmūliya* which, according to Whitney, refers, perhaps, to the uvular articulation, just as there are two varieties of *r*-sound — alveolar and uvular. Possibly this difference of pronunciation is responsible for the different development of the sound in the subsequent history of Indo-Aryan.

§95. An examination of the various treatments of *r* in Aśokan inscriptions has led M. Bloch to the conclusion that *r* > *a* was the regular development in the South-west, while *r* > *i* in the North and East. *r* > *u* is almost always due to the neighbourhood of *ṣ* labial sound.¹ All these three treatments are found even in the RV. *r* > *i* seems to be predominant in Panjābī.

§96. (1) *r* > *a* (for Vedic see Wackern. §9, for Pkts. Pisch. §49). *nacc*^a*nā* H. *nāc*^a*nā* (*nr*[']*tyati*) goes back to Pkt. *naccāi*, perhaps a contamination of Pkt. **niccāi* and *naḍāi*. *nāc* must be a loan from H. *bāḍḍhī*, WP *vāḍḍhī* 'bribe' (*vrddhi*-) may have come from **vārdhika*. *ḍāḍḍhā* usually derived from *drḍha* should be connected with *dārḍhya*- cf. AMg. *daḍḍha*-. *maṭṭhā* 'slow' (*mṛṣṭa*) cf. Pāyālacchī मट्ट 'inert मृश्+त Index. The word also occurs in Deśināmamāla. *maṭṭhā* 'fritter, cracker', (*mṛṣṭa*-) cf. AMg. *maṭṭha*- 'rubbed'. *maṭhā*, 'curd' may come from *mṛṣṭa*- or *mathrā*-, *mathnā*- 'shaken', the -*ṭṭh*- is shortened perhaps through influence of Hindī. *sangal*, *sungal* (*ṣṛṅkhalā*), -*ṅkh*- > -*ṅk*- goes back to Pkt.

§97. (2) *r* > *i* (for Vedic see Wackern. §16, for Pkts. Pisch. §50), *gijjh*^a*nā* (*grdhyati*), *giddh* (*gr'dhra*-), *tin* (*tr'ṇa*-), *tih*

(1) La langue Marathè §31.

(*trṣā*), sing (*śṛṅga-*), diss^anā (*drśyate*), *khittī* (*kr'ttikā*). *gheō*, *ghiū* (*ghṛtā-*), *hīā* (*hr'daya-*), *ghin* (*ghṛnā*), *bicchū* (*vr'scika-*), *sitt^anā* W.P. *satt^anā*, *suṭṭ^anā* cf. Mar. *sīt* (*srṣṭa-*), *ghisnā* beside *ghasnā* cf. *ghisar* (*ghṛṣyate*), *tīā*, *tījā* (*tr'tiya-*) *kittā-* (*kr'tā-*) where the -*tt*- must have been introduced on the analogy of *suttā*, *dattā*, *tattā* etc. *piṭṭh* 'back' to differentiate it from the regular *puṭṭhā* 'inverted' (*prṣṭhā*), *miṭnā* (*mrṣṭa-*); in *mittī* (*mr'ttikā*) *r* > *u* is the expected change but has not been found in any language nor even in Pkt. cf. H. *maṭṭī*, Mar. *māṭī*. Panj. *maṭṭī* 'big earthen vessel'.

§98. (3) *r* > *u* (for Vedic see Wackern. §19, for Pkts. Pisch §51); for a correspondence of Indo-Iranian *r* to Mid. or New Persian *u* after labials see Grundriss der Iranische Philologie, I. pt. 2 p. 30. §6, 6). *pucch^anā* (*prcchāti*), *bhujj^anā* (*bhrjyate*), *puṭṭhā* (*prṣṭhā-*); *buddhā* (*br̥dha-*), doubling of -*dh*- is due to analogy of so many past participles in -*ddha*, -*ḍḍha*- in Pkt.; *pōhlō* (*pr̥thula*- > **puhula*- > **puṇa*!a- or **pahula*-) is rather doubtful. *mōēā* (*mṛtā-*) cf. *hōēā* < *bhūta-*; *sun^anā* (*śṛṇṣti*), *sungh^anā* (**sr̥ṅkhati*, V. O. J. VIII p. 35), *sungal* (*śṛṅkhala-*), *gucchā* (**gr̥psa-*: *guccha-*). *rutt.* (*rtu-*) *ts*.

§99. (4) *r* > *ri*- (no example in Vedic. In Pkts. initial *r*- frequently appears as *ri*- Pisch. §56, but sometimes especially in AMg. as *a*-, *i*-, *u*- also, Pisch. §57). *ricch* (*r'kṣa-*), *rijjh^anā* (*ṛdhyate*).

VOWELS IN CONTACT.

§100. PI did not tolerate two vowels standing together in a word, although it allowed as many as four or five consonants to come together without an intervening vowel¹. Prakrits went the

(1) In Vedic a few words with hiatus, e.g. *tītai*, *prāūga*, *suūtī* are found besides the cases where a consonant group of the *Samhitā* Text with -*y* or -*v* as its last member should be separated into *i*, or *u* + vowel, but nothing like this can be found in Sanskrit. In external Sandhi between words of a sentence, too, PI. was not so strict as Sanskrit (Macdonell; *Vedic Grammar* §67). The latter does not know any hiatus except after *pragṛhya* vowels, or where vowels come together after operation of *sandhi* rules.

other way. They allowed groups of vowels and not of consonants (except double and anusvāra-combinations. NW. Pkts. retained consonant + r groups. Eastern Pkts. *st, śc* etc. Pisch. §§268, 269). For vowel-groups, the enquiry is, therefore, limited to Pkt. and Apabh. forms where the hiatus had come into existence in consequence of the loss of intervocalic consonants. These groups are usually treated in one of the two ways, i.e. they either become diphthongs or contract into a simple long vowel.

§101 Vowel-groups appearing as diphthongs in Panjābī.

-ā ā->eā : cameār (carmakāra), kamheār, kumheār (kumbhakāra-) bhāḍeār (bhāṇḍāgāra), suneār (suvarṇakāra), narōeā (nīrōgaka-), kāḍeārī (kaṇṭhakāra-), cheālī (Pkt. chāyālisa-) cheāsī (Pkt. chāyāsī) For -a ā- or more properly -aya- see *contraction of vowel-groups*.

Pkt. or Apabh. -āi-> ai : bhain (bhaginī), khair (khaḍirā-), pair (*padirā) cf. badhirā-, rudhirā etc. Macdonell Ved. Gram. § 171.). thērā (śhāvira-), is an exception going to Pkt. thēra-.

Pkt. or Apa. -āi-> EP ai, WP āi : ḍain, WP ḍāiṇ (ḍākinī), ghail, WP, ghāil (*ghātillā), nain WP nāiṇ (nāpitā-+inī; Panj. nāi+-n).

Pkt. or Apabh. -āū-> au : cauthā (caturthā-), caudā (caturdaśa), naul (nakulā-), dhaulā (Pkt. dhavala-), kaul (kāmala-) bhaunī (bhramaṇa-).

Pkt. or Apabh. -āū-> EP au, WP āu : baur (vāgurā), baulā (vātula-?), saulā (śyāmala-), saun WP, sāuṇ (śrāvaṇa-)

Pkt. or Apa. -āō-> EP au, WP āu : paun, WP pāun, (pādōna)

Pkt. or Apa. -iā-> eā : maneārā (maṇikāra-), peār (priyakāra-).

Pkt. iu->eō, WP iū : gheō, WP ghiū (gṛhṭā-), peō, WP piū (pitṛ-), neōdā niūdā, (nimantraka-).

(1) Hoernle (Gd. Gram. §§ 68-98) and Grierson (Phonology § 37) describe a third treatment, viz.; the insertion of y, w or h to avoid hiatus. Now in most cases the y and w were already there in Pkts. in the form of y-śruti (Hemacandra I. 80): and w, h is uncommon, the examples given being not quite satisfactory. Where the existence of y, w, in Pkt. is not clear, there the modern y, w are natural glides coming after close vowels.

Pkt. *īā*-> *eā*: *seāl* (*śītakāla*-).

Pkt. *ēā*-> *eā*: *keārā* (*kedāra*-).

Pkt. *-ēa*-> *ai*: *kairā* (*kēkara*-), *chainī* (*chēdana*-) cf also *ēa*-> *ē* below.

Pkt. *-uā*-> EP *mā* but WP *uā*: *kamārā*, WP *kuārā* (*kumārā*-) *jamār* WP *juār* (*yavākāra*-)

Pkt. *ōā*-> *uā*: *guāllā* (*gōpālā*-)

§102. The apparent insertion of *h* in *juhāriā* (*dyūtakāra*) and the agent nouns *karanhār* Guj. *karnār* (*karāṇa* + *kāra*-) can be explained by treating these words as compounds with *dhāra*- instead of *kāra*- cf. Hoernle : *Gd-Gram.* §70, Bloch § 258.

§103. Contraction of vowel-groups into a long vowel usually takes place at the end of a word, but internally also it is not uncommon. The exact conditions, however, are not known. Pkt. *-a* or more properly *-āya*-> *-ē*-, representing.—

Skt. *-aka*- : *nhērā* (**andhakara*), *lasērā* (**kaṃsakara*-), *baṭērā* (*variāka* + *ra*-), *kanhērā* (*skandhā* + *kaṭa* or *taṭa*), *kāḍernā* (*kaṇṭaka* + *karāṇa*-), *kanēddū* (*karnakandū* or +*kandu*-), Mul. *kanērā* 'matweaver' (*kāṇḍa* + *kara*-) *nahērā* (*nakha* + *karāṇa*). Other words *phulērā*, *luṭērā* etc. are of recent origin.

Skt. *-aga*- : *chēllā* (*chagalā*-)

Skt. *-ata*- : *bachērā* (*vātsatara*), [*ha*]*thēlī* (*hastatāla*-), *painā* (*paṭati*, though Pkt. *paḍai*). WP adjectives of the comparative degree *lamērā* (*lamba* + *tara*-), *ucērā* (*uccatara*-), *bhalērā* (*bhadratara*) etc.

Skt. *-ada*- : *bēr* (*badara*, but Pkt. *bōra*-), *kēllā* (*kadalī* Pkt. *kella* Pisch. §116.) The original form in which they were borrowed from the aboriginal languages is doubtful.

Skt. *-āya*- : K. *nēnā* (*nayati*).

Pkt. *-ā ā*- or more properly *āyā*-> *ā* : seems to be foreign to Panjābī. *camār* beside *cameār* (*carṃakāra*), *kamhār* beside *kamheār* (*kumbhakāra*-). In *luhār* (*lōhakāra*), the disappearance of *-e* is due to the influence of *lōhā*; *seāl* (*śītakāla*)

and *peār* (*priyakāra*-) are convenient forms of the too clumsy **sieeāl* **piceār*.

Pkt. *ai* at the end of a word > -*ē*. *jē* (*yādi*). Present Indicative III Sing. paradigms *e.g.* *bharē* (*bharati*), *callē* (**calyati*). *kai* (*kāti*). *jaī* (*yāti*), however, are exceptions. Numerals 90—99 *nabbē* (*navati*-) etc.

Pkt. -*ae* at the end of a word > -*ē* : *aggē* (**agrakē*), *kōlē* (**krōḍakē*), *nēṛē* (**nikaṭakē*).

Pkt. -*aō* } > *ā* finally only. *ghōṛā* (*ghōṭakō*), *kālā* (*kālakō*) etc.
 Apa. -*au* } *jūā* (*dyūtako*), *paūā* (**pāḍukakō*)

Apa. -*āu* > EP -*au*, WP -*ā* finally. For medial position see §101. *bau*, WP -*vā* (*vāta*-), *ghau*, WP *ghā* (*ghāta*-), *tau* WP *tā* (*tāpa*-).

Apabh. -*āū* > EP -*īū*, WP -*ā* finally. Medially > EP -*au*, WP -*āu*- for which see § 101 : *aū*, WP *ā* (*āma*-), *naū*, WP *nā* (*nāma*), *thaū*, WP *thā* (*sthāma*), *paū*, WP *pā* (*pāmā*). There is, however, one important exception in EP *viz.* Present Indicative I Sing. paradigms, thus *karā* (**karāmi*), *callā*- (**calyāmi*). This is undoubtedly the Western influence as we get in Hindi *karāū*, *calaū* etc. (Kellog § 101).

Apabh. -*ia* > *ī* finally : *makkhī* (*mākṣikā*), *kaudḍī* (*kapardikā*)

Apabh. *iā* > *ī* finally. *dahī* (*dadhikam*), *pānī* (*pānīyam*). In *pānī* the nasalisation of *ī* is due to the preceding *n*, while *dahī* probably comes from the pl. *dadhīni*. See § 112. cf. *ghī* (*ghṛtām*) which may be a loan.

-*ia*- before a closed syllable > *i*. This is the only case where two vowels result into a short one.

bitth cf. Mar. *vīt* (*vītaṣṭi*-), may also be referred to *vistrīti*. Mul. *ḍiddh* '1½' but EP *ḍūṛh*, *ḍēṛh* (Pkt. *divaḍḍha*-); *balēd* (*balivārda*-) recorded by Maya Singh. *bhijjānā* (*abhi-ajyate*).

-*ia*- in an open syllable > -*ē* : *nēṛā* (*nikaṭa*-), *dēṛh* (Pkt.

divaḍḍha-), mater- (*mātritarā-),¹ kanēr (*karṇikara-: karṇi-kāra-), Doābī ghē (ghṛtā-) pē (pitā).

-īa- > ī: pīlā (pītala-) sī (sītā), sīl in sīlsabhau 'calm and quiet' (sītala-) cf. H. sīl.

Apabh.-īu > ī finally: bī (bījā-), jī (jīvā-), nāī (nāpitā-), gerī (gairika-), mālī (mālika-).

Apabh. -īū < ī finally: sī (sīmā).

Apabh. -uu < ū: bicchū (vr'ścikō: *vr'ścuka-cf. AMg. vicchuya-) gērū (gairika-: *gairuka- cf. AMg. gēruya-), kuṅgū (kuṅkuma-), sattū (saktuka-). E.P. khuddō but W.P. khiddū (kanduka-). The -ō in EP khuddō f. may be due to a general tendency of forming fem. from mas. nouns in ū by changing ū > ō the origin of which is obscure cf. Kālū mas. Kālō fem., Tārū m. Tārō f. etc.

Medially: dūnā (Pkt. dugun-) ḍūṛh Pkt. (*duvaḍḍha-)

-ūa- > ū medially: sūr (sūkarā-).

-ūa- > ū finally: bahū (vadhūkā), jū (yūkā)

-ōa- > ō medially: rōnā (rōdana-)

ōū > ū: rū, lū (rōma, lōma), beside rō, lō, kūlā, kūlā (kōmala-), sūbār (sōma-).

Panjābī Diphthongs.

§104. Indo-Iranian had four diphthongs—ai, au, āi, āu. By the time the Prātisākhya were composed, ai, au had become simple long vowels ē, ō². The tendency seems to have been to open the second elements so that ai, au became ae, ao. This was actually the case in Avesta where daeva and kərənaoti correspond to Indian dēva and kṛṇōti respectively. Later the first element a became fainter and fainter till simple ē, ō was the result. Along with this the qualitative change, also, may have begun simultaneously i.e. the a tended towards e, o and finally combined with the second elements e, o. The same processes

(1) EP matāā, WP matrēā go back to *mātrēya-, cf. WP bhaṇēā < bhāginēya-.

(2) Macdonell: Vedic Grammar §§ 15—16.

must have begun to operate on *āi*, *āu*, but their elements being longer, required a longer time for simplification. Why the first elements of the diphthongs decayed and not the second was due to the fact that "the relation of their elements is defined as equal, or the *a* is made of less quantity than *i* and *u*".¹ When *ai*, *au* had become simple vowels *ē*, *ō*; *āi*, *āu* were still passing through the middle stage, hence they sounded diphthongs to the phoneticians, but a little later in Pāli and Aśokan, they, too, became simple *ā*, *ō*. The Panj. diphthongs in inherited words, therefore, do not represent the PI diphthongs.

§105. The loss of intervocalic stops in Pkts. left many vowels in hiatus. The modern diphthongs are always the result of these vowel-groups, several of which have again dialectically developed into simple long vowels much in the same way as the PI diphthongs did. (Grierson: Phonology §27, 30). Thus—

<i>kāratī</i> > Apabh.	<i>karai</i> {	Braj, Rājas. <i>karai</i> — diphthong
	H. Panj.	<i>karē</i> — simple vowel
<i>ghōṭakāḥ</i> > Apabh.	{	Braj. <i>ghōṛau</i> — diphthong
	Guj. Rājas.	<i>ghōṛō</i> — simple vowel
	H. Panj.	<i>ghōṛā</i> — ,

Some dialects have developed [æ] and [ɔ] sounds from Pkt. vowel-groups, perhaps through a stage of diphthongs; thus *rāva* > Apabh. **rāula* > Lah. *rālā* [rɔ:lɔ] L. S. I. VIII¹ p. 27. Similarly Lah. *cārā* [cɔ:rɔ] but Panj. *caurā*; Lah. *trā* [træ] but WP. *trai*.²

The tendency of Rājasthānī to simplify the diphthongs *ai* *au* has been noted by sir George Grierson, L. S. I. IX² pp. 20, 54.

Powādhī has a great tendency for simplification of the final diphthongs : thus, *gaē* : *gē* 'they went', *gai* : *gī* 'she went', *lāū* : *lū* 'he will take', *jāū* : *jū* 'he will go' etc. I have heard several

(1) Whitney : Sanskrit Grammar §28b on the authority of *Prātisākhya*.

(2) For Gujarātī see Turner : "The E & O vowels in Gujarātī" published in Sir Ashutosh Mukherjee Jubilee Volumes (Orientalia) pp. 337-47.

more examples from people of Powādh. Compare also Ambālā, Rājās. karā as against Panj. kareā; dharā against dhareā, etc. Māya Singh's Dictionary gives several doublets; e.g. pakaurā; pakōṛā, paundā : pōṇḍā, paukkhā : pōkkhā etc.

§106. Another point worth mentioning about the diphthong ai. āu resulting from Pkt. vowel-groups with ā as their first member is that they are rising diphthongs in EP and falling in WP. At least they are so transcribed in dictionaries.

dāmanī	EP. daun	WP. dāuṇ
dākinī	EP. ḍain	WP. dāiṇ
*ghātilla	EP. ghail	WP. ghāil
nāma	EP. naū	WP. nāū
nāpitā+inī	EP. nain	WP. nāin

Similarly, EP. jaṛau : WP. jaṛā; EP. ralau : WP. ralā etc. From the last two paragraphs we see that it is the glide element of a diphthong that disappears in its development into a simple long vowel.

Vowel-gradation.¹

§107. The vowel-gradation so prominent in IE has been on the decline in Aryan even though it had also gained a certain analogical extension. The first step to this decline was the confusion of IE ē, ō with ā in Aryan. Later the development of r > a, i, u and that of ai, au > ē ō in Pkts. further limited its scope. In Mod. Indian, however, it is confined chiefly to express the relation between simple and causative or intransitive and transitive verbs. In languages other than the NW group (Sin. Panj. Lah. etc.) it has suffered, especially the a : ā series (1) by lengthening of vowels consonant-groups and (2) by the extension of the -āpaya- causative suffix. Panjābī

(1) For a brief history and its operation in Gujārātī see Turner § 14. Another paper by the same, "The loss of vowel-alternation in Indo-Aryan" published in the Proceedings of the Second Oriental Conference, Calcutta, 1922. (2) French Calcutta 1922.

has however, been safe to a great extent from these losses. Whereas we have in Guj. *tāpvū* 'to be hot' (*tāpyati*): *tāvvū* 'to heat' (*tāpayati*), *phātvū* 'to be split' (*sphāṭyate*): *phādvū* 'to split' (*sphāṭayati*), we find in Panjābī *tapnā*: *tāunā*, *phaṭnā*: *phārnā*. Whereas in Hindi we have *girnā* 'to fall': *girānā* 'to fell', *phirnā* 'to be turned', *phirānā* 'to turn,' in Panjābī we find *girnā*: *gārnā*, *phirnā*: *phārnā*.

§108. The series descended from P are a: ā, i: ē, u: ō.

a: ā—*marnā*: *mārnā*, *tarnā*: *tārnā*, *sarnā*: *sārnā* etc.

i: ē—*mīlnā*: *mēlnā*, *kirnā*: *kērnā*, *girnā*: *gērnā* etc.

u: ō—*ṭuṭṭnā*: *tōrnā*, *phuṭṭnā*: *phōrnā*, *tuṭnā*: *tōlnā* etc.

§109. When the verbs are preceded by prepositions, the grades still work on the roots. Here however the root-vowels becoming unaccented, i and u change to a which partly conceals the gradation.

a: ā—*uttarnā* (*uttarati*): *utārnā* (*uttārayati*). *ussarnā*: *usārnā*. *nittarnā*: *natārnā*, *niggharnā*: *naghārnā*, *ubbarnā*: *ubhārnā*, *ullarnā*: *ulārnā*.

i: ē—*bikkharnā* (**viṣkirati*): *bakhārnā* (*viṣkarayati*), *ukkarnā*: *ukārnā*, *nikkharṇā* (cf. *khīṭati*): *nakhārnā*, *ukkharṇā*: *ukhārnā*, but Guj. H. *ukhar*: *ukhār* point to a verb **khaṭati*. *nibbarnā*: *nabārnā*, *cimbarṇā*: *camārnā*, WP. *camōṛṇā*, *libbarṇā*: *labārnā*, *ghusarṇā*: *ghusārnā*, *uddharṇā*: *udhārnā*.

u: ō—*nuccarṇā* WP. *niccarṇā*: *nacōṛṇā*, *biccharṇā* (*vicchuṭati*): *bachōṛṇā*, *sanguccarṇā*: *sangūccarṇā*, *sungarṇā*: *sāgōṛṇā*. Many of the examples cited above are late analogical formations.

§110. Two more grades have developed in Panjābī but are of a very restricted application, viz. (1) short vowel followed by a single consonant: short vowel followed by a long or conjunct consonant, (2) short vowel: long vowel.

(1) a+single consonant: a+long or two consonants.

ladnā: laddⁿnā, kaṭnā: kaṭṭⁿnā, ghaṭnā: ghaṭṭⁿnā, dabnā: dabbⁿnā, gaḍnā or gaṛnā: gaḍḍⁿnā, māḍnā: maṇḍⁿnā.

i+single consonant: i+long or two consonants.

khicnā: khiccⁿnā.

u+single consonant: u+long or two consonants.

guḍnā: guḍḍⁿnā.

(2) Short vowel: Long vowel.

a : ā—confused with a : ā descended from P. I.

i : ī—micnā: mīcnā, bhiṛnā: WP bhīṛnā, E.P. bhēṛnā, piṣnā: *piṣn>pihnā.

u : ū—phuknā: phūknā, sutnā: sūtnā.

Nasal vowels in Panjābī.¹

§111. PI did not allow nasalisation of vowels except in a few cases at the end of a word or in *pausa*.² Classical Sanskrit was still stricter in this respect. Only a non-*Pragṛhya* a, i, u short or long could be optionally nasalised when occurring in a *pausa*.³ In Pāli and Aśokan it is not certain how far vowels were nasalised, but in Prakrits there are numerous instances where a vowel followed by an *anusvāra*⁴ must be pronounced without the *anusvāra* and in consequence probably nasalised.⁵ This marks the beginning of a tendency which resulted in an abundance of nasal vowels in Apabhraṃśa and Mod. Indian. Now we know

(1) For Marāṭhī cf. Bloch §§66-70, for Gujṛātī: Turner §16. Also see Grierson: "Spontaneous nasalisation in IA languages" JRAS 1922, pp. 381-88.

(2) Macdonell: *Vedic Grammar* §§66, i; 70, lb etc.

(3) Pāṇini VIII, 4, 57.

(4) Nothing definite is known as to what was the exact pronunciation of the *anusvāra* in ancient times (Whitney: *Skt. Gram.* §71). At the present day it is pronounced finally and before non-stops, at least in Northern India as ṇ(᳚). Its consonantal nature may be inferred from its making a heavy syllable with a short vowel before it.

(5) Pischel §§178-183.

that the Pkt. *anusvāra* was in most cases an optional substitute for a PI nasal consonant. Thus it is clear that most of the modern nasal vowels are due to the loss of a PI nasal consonant at some time or other. In this respect the history of the nasal vowels in Mod. Indian may be compared with that of the French. Panjābī is, however, comparatively freer from nasal vowels than the other languages because it did not simplify nasal + consonant-groups after short vowels.

§112. From the point of view of origin, Panjābī nasal vowels may be treated under four heads:—

1. Those due to the disappearance of a PI nasal consonant:—

(a) An intervocalic -m- was split up into -v- > *v-, and subsequently the -v- was changed into u, thus we get *nāu* (*nāma*), *thāu* (*sthāma*) etc. For the disappearance of u as in *callā* (**calyāmi*) etc., in *dhūā* (*dhūmā*) etc. See *contraction of vowel-groups* §103.

For cases where -m- did not leave any trace of nasality see *Denasalisation* §§117-19.

(b) Loss of intervocalic -n-, -ṇ- in inflexional terminations, thus Gen. pl. -ānām > Pkt. -āṇam, -āṇā, āṇa > ā perhaps through* *aū* as in H. we have -ō possibly < -aū, cf. Braj. -aū, Rājas.-ū. For further cases see treatment of -n-, -ṇ- p.

Also compare W.P. *akkhī* < *akṣiṇi*, pl. nom., P. *bāttā* H. *bātē*, Braj. *bātāi*.

Skt. Instr. Sing. -ēna > Apabh.—ē

Skt. Nom. Acc. pl. -āni > Mar. neut. pl. -ē.

(c) When in a word containing a group nasal+consonant, the accent is shifted into another syllable, the nasal is reduced to the nasality of the preceding vowel. This occurs frequently in the course of grammatical processes. *pāhlāg* (*paryāṅka*-), *surāg* (*surūṅgā*), *gūndānā* *gūdāunā* etc.

In this way is treated a group nasal+consonant occurring in an unaccented syllable, thus, *pājāh*, H. *pacās* (*pañcāśat*).

Also when the group is final of a syllable preceded by a long vowel *e.g.*, **pīgh** (prēṅkhā). **pūjhnā** (prōñchati).

§113. 2. Those due to the insertion of a nasal or **anusvāra** at some time or other in a word where there was no nasal in the original PI, and this nasal or **anusvāra** falling under conditions stated above in I (c). There is good evidence in the modern vernaculars to show that at some intermediate stage there were two pronunciations of a large number of words—one with the nasal and the other without it. This was probably a dialectal variation, and was due to a tendency which may have come into existence from the analogy of word groups like **bandha-: baddha**, **siñcati: sikta-: sēcana** etc. There are many more pairs with and without a nasal, *e.g.*, **ukhati: uñkhati**, **ghuṭa-; ghunṭa-**, **makṣu: mañkṣu**, **makhati: mañkhati**, **ṣṭabaka-: ṣṭambaka** etc. These again may be the result of analogy, if themselves original may have been the cause of similar analogical formations. The Pkt. forms with nasal, alone *e.g.*, **vaṃka**. (**vakrā**.) where PI had no nasal, show that the Pkt. forms were taken from a nasalising dialect.

This tendency for inserting a nasal, or rather changing a PI consonant group into a nasal+consonant does not seem to be so strong in the parent Prakrit of Panjābī as it was in that of its eastern neighbour Hindī. From the fact that the new nasal appears as the nasality of the compensatory long vowel in Hindī and as a nasal consonant before voiceless stops in the Ambālā dialect which follows Panjābī in preserving vowel-length before consonant-groups¹ and voicing the breathed stops after nasals, it may be inferred that the new

(1) This statement is based on my own observation of the pronunciation of persons from Ambālā. The specimens given in the L. S. I IX' pp. 241–51 reveal the Hindi tendency for vowel-length *e.g.* the words **āg**, **sās**, **sājh**, **māthā**, **mājā** on p. 250, but we also find **khillā** (cf. H. **khīl**) p. 249, **cakkī**, **hatthā**, **picchē** on p. 245 and **laggī** on p. 250.

nasal got into the words, at least into those of Ambālā, at a time when the latter had lost the tendency of voicing breathed stops after nasal, and before Hindī had lengthened its short vowels in front of consonant-groups.

The following are a few words out of a large number for comparison.

Pī. or Skt.	Panjābī	Ambālā.	Hindī.
ākṣi	akkh	aṅkh	ākḥ
ucca-	WP. uccā (EP. ūcā)	ūncā	ūcā
*iṣṭā (iṣṭakā)	iṭṭ	inṭ	īṭ
kācā-	WP. kacc EP. (kanc)	kanc	kāc
Satyā-	sacc	sanc	sāc
sarpā-	sapp	samp	sāp
	chitṭ (stain)	chint (stain)	chīṭ
	hakk 'drive'	haṅk	hāḥ etc. etc.

§114. There are a few words in Panj. showing this kind of nasal which under conditions I (c) lost itself in nasalising the previous vowel. The nasal in these words is very early as it is found in other languages also except Marāṭhī. But more probably they are loans from Hindī in the face of the above examples and on account of lengthening short vowels before consonant-groups as in mūṅgī, nīd, mudgā->Panj. mūṅgī, H. mūg, M. mūg : Panj. mūgiā "of colour of mūṅgī, pakṣā->Pkt. pakḥa->Panj. phaṅgh <Pkt. *paṁkha-or by contamination with Skt. puṅkha-: Panj. phāṅgh-ṛī 'thin, lean, lit light as a feather'; cf. H. pākh, pākhṛī. nidrā> Panj. nīd, H. id but M. nīd,

mārgayatē > Panj. mangānā: māgaunā; H. māgānā but M. māgnē.

vakrā->Pkt. vaṁka->Panj. bingā, H. bākā.

Punj. bāk 'ornament for ankles' must be a loan from H.

§115. (3) Nasal vowels due to the vicinity of a nasal consonant; especially after n or m e.g., nāu (náva-), nāī (nadī), nauh (nakḥā-), māh (māṣa-), mē (mātā), mūh (mukḥa-) mīh

(mēgha-). In *maih* it may be due to an insertion of nasal; cf. H. *bhāis*, W P *majjh*, *manjh* < **mahimsa*. Pāli *mahimsa*.

This kind of nasality is often omitted in spelling, *e.g.* *pānī* [pronounced *pānī̃*] *jānā* [*jānā̃*], *pīnā* [*pīnā̃*] etc.

§116. (4) Spontaneous nasal vowels for which causes mentioned in 1-3 cannot be assigned; *e.g.*, *gūh* (*gūtha-*), *jaū* (*yáva*), *jū* (*yūkā*), *sāuh* (*śapatha-*) etc. *dahī* possibly derived from pl. *dadhīni*.

In the numerals 11-18 *geārā̃*, *bārā̃*, etc., the *-ā̃* is added perhaps on the analogy of the oblique plural forms like *gharā̃*, *bāttā̃* etc., the ancient numerals having given simply *geār*, *bār* etc., as in *Gujarātī*. Or it is the lengthening of the final *-ah* cf. H. *gyārah* *bārah* etc. and then nasalising it.

The termination of the Pres. Indic, II sing. and pl. gets nasalised, Pkt. *karasi* > Panj. *karē̃*, Pkt. *karaha* > Panj. *karō̃*.

Denasalisation.

§117. It often happens that a nasal vowel arising from the loss of a nasal consonant loses its nasality altogether when coming in an unaccented syllable. This is very conspicuous in Present Participles, *e.g.* Pkt. *karāṃta* > Panj. Pkt. **karāṃda* > old Panj. *kārādā* > *kārdā*. Poṭh. *kārnā* through *karāṃda-* > *karāṃna-* Lah. *karēndā* *karēnnā* come from *karēṃta-* without shift of accent, and consequently with nasals. When there was no occasion for loss of accent, the nasal consonant has remained as in **yānt-* > Panj. Pkt. *jāṃda-* > *jāndā*. Similarly **khādant-* > Panj. Pkt. *khāyāṃda-* > *khāndā*, **svapant-* > Panj. Pkt. **savāṃda-* > *saundā* etc. In a few cases where the vowel gets a special tone, the nasal consonant appears as the nasality of the previous vowel *e.g.*, *bhaūdā* (**bhramant-*) *kāihdā* (**kathayant-*) etc., but in WP they are *bhaundā*, *kaihindā* etc. The central languages, however, have denasalised it; *e.g.*, H. *khātā*, *sōtā*. This points to a condition that at the shift of accent they were trissyllabic with a consonant *y* or *v* between, thus **khāyāṃta* or **khāvāṃta-*, **sōvāṃta* (from

svápati, which developed into khāvātā > khāv-tā > khāvtā > khātā etc. This v is also found in E.H. khāvat, sōvat. In Panj. also a few traces of this y or v are left as in W.P. kbāunā, but in Panj. participles it must have become a vowel glide at an early stage so that the whole developed into a diphthong which being a single syllable preserved the accent and nasality, thus *khādan->Panj. Pkt. *khāyānda->*khāamda>khāndā.

In H. jāvnā: jānā; jāvtā, E.H. jāvat: jātā, the insertion of -v- must be analogical. cf. Nep. jādō: āūdō.

For the loss of a preaccentual nasal cf. pacbānjā, H. pacpan (pañcapanāsat), pacāssī (pañcāsīti-), pacānmē (pañcanavati); pāccī is from H. pacīs. cf. W.P. pānjhī (25) Panj. pājāh but H. pacās (50). jabhārā (jāmbha-)

§118. The above consideration supports the theory of the Panj. Genitive postposition dā, Pōth. nā derived from *sant- as suggested by Beames (Gram. II p. 291) against Grierson's view K.Z. XXXVIII p. 488. *sant-> sandā, handā, found in Kś. and Sindhī (Beames II 291). sandā must have come to be regarded as part of the preceding word, and s->h- which in course of time disappeared. Later it resulted into-ādā>Panj. dā or āndā>ānnā>Pōth. nā according as it lost the accent or not.

§119. Another case where nasality frequently disappears is the development of intervocalic -m->-ū->ū, -u-. Nasality remains on a final syllable but disappears from non-final syllables.

(1) Nasality remains—

na u (nāma), paū (pāmā), thāu (sthāma), bhū. (bhūmi) sī (sīmā), rū (rōma). lū (lōma), karā (karāmi, callā (*calyāmi) etc.

(2) Nasality disappears—

aulā (āmala-), kaul, (kāmala-). caur (camara-), bhaūr (bhramara-), daurū (ḍamarū); W.P. juāi, kuārā. In neōdā, niūdā (nimantra-), dhaūn, (dhamāni), dāun (dāmanī), bāunā (vāmanā-) the nasality is due to the influence of n.

Consonants.

§120. The general development of P I consonants has been dealt with by Dr. Bloch §§ 14 ff. The same has been summarised by Prof. Turner with special reference to Gujarātī (§§ 34-38). On the whole Ludhiānī has undergone the changes assigned by the latter to N., W., or NW (not SW) groups of languages but with the following additional remarks:—

(1) Ludhiānī has assimilated all the consonant-groups. Unlike Sindhī, Lahndī, WP. it has treated the groups stop + r also in the same way.

(2) The initial voiced aspirated stops of the P I or M I stage have been disaspirated and devoiced with lowering of the pitch of the following vowel.

(3) An initial nasal + h of the M I stage arising from P I sibilant + nasal has been disaspirated and the pitch of the following vowel lowered.

(4) M I voiced aspirates or nasal + h groups in the interior of a word lose their h and raise or lower the pitch of the adjacent accented vowel according as it occurs in the preceding or following syllable.

(5) voiced stops after the nasals ṇ, n, m are assimilated to the latter.

(6) v-, -vv- become b, bb as in the east.

(7) There is no distinction between dental and cerebral ṇ and l.

(8) Intervocalic -ś- -ṣ- -s- have become h and have consequently fallen together with the P I -h- and the M I -h- arising from P I aspirated stops. This h has again dwindled into a tone just as the aspiration of the M I intervocalic voiced aspirates described in (4) above.

(9) The P I initial h has become unvoiced unlike WP and Lahndī.

The development of a consonant largely depends on its place and neighbour in the word. Initial single consonants behave

exactly like intervocalic double ones (of PI or MI stage) with this difference only that an initial voiced aspirate stop loses beside the *h* its voice also, while an initial vocalic double voiced aspirate stop does not lose the voice. (See 2-4) above.

§121. As a rule MI double consonants appear as double in Panjābī but with the following exceptions: -

(1) A MI double consonant when falling in an unaccented syllable is shortened, *e.g.* Pkt. *cammāro* > *camār*, *māṇikkam* > *mānak*, *passijjai* > *pasijjā*.

(2) When it is final after a long vowel; *eg.* Pkt. *kaṭṭham*, Panj. Pkt. **kāṭṭham* > *kāṭh*; Panj. Pkt. **likkhā* > *likh*.

(3) A group nasal + consonant under these conditions loses its nasal throwing the nasality on the preceding vowel; *eg.* Pkt. **paṃcāsam* : *paṇṇāsam* > *pājāh*; *pallaṃko* > *pāhlāg*; *peṃkhā* > *pīgh*.

(4) In a number of words, a double consonant is shortened after an accented short vowel *e.g.* *bil* (*bilva*-), *pacnā* (*pacyate*-), *kasnā* (*karṣati*) etc.

(5) It is sometimes shortened in the interior of a word, *e.g.* *bijli* (*vidyut*), *putlā* (*puttala*-), *cibhrī* (*cirbhaṭa*-)

(6) In rapid speech a good many double consonants are shortened. The cases mentioned in (4) and (5) may have been due to this cause, or to an influence of Hindī.

In slow speech—

kallh dī

dass=dā

peo putt dī

ajj kī din ai?

In rapid speech—

kalh dī (of yesterday)

dasdā (telling)

peo put dī (of father and son)

aj kī din ai? (what is the

day to-day).

§122. Initial single consonants followed by a vowel have come down unchanged with a few exceptions. They are far better preserved than the interior ones. The reason for this difference is partly the speaker's consciousness of the beginning of a word and the consequent care with which they are pronounced, and partly their freedom from the influence of the off-glide of the preceding sound.

Aspiration.

§123. There is a number of words which show aspiration in Panjābī, while in PI and often in cognate languages there is no sign of it. These may be considered under two heads—simple aspiration and aspiration now appearing as tones. (For Marāṭhī see Bloch §§ 83–86 and for Gujarātī Turner § 40).

§124 (1) Under the first head comes the aspiration of the initial *k-* and *p-*. This seems in some cases to go back to IE forms with a prothetic *s* as is attested by similar cases in other IE languages. Some of these examples are shared by the cognate languages also *e.g.* *khappar* (*karpara-*) cf. Guj. *khāpriyū* 'crust of mucus in the 'nose,' Mar. *khāpar. khittī* (*kr'ttikā*), *phāhā* (*pāśa-* cf. *√spaś* 'to bind') Guj. *phāso. phinḍ* 'ball' beside *pinn* (*pinḍa-*); *pharhā* (*paraśú-*) Guj. *pharśī. Khūh[ā]* (*kūpa-*), for insertion the second *h* cf. *juhāriā* (*dyūtakāra-*). *Khuddō*, WP. *khēnū* (*kanduka-* cf. *√skand*, *√skund* 'to jump') *khunḍhi* (*kunṭha-*) cf. Sindhi *kunḍhu. khōṭ* (*kauṭya-*: *kūṭa-*) cf. WP *kūr* 'falsehood'. *khūnjā* (**kūnya-* or **kōnya-*: *kōṇa-*) cf. H. *kōnā kūnā* or Skt. *kuñja-. chālṇī* 'sieve' and *chān'nā* 'to sift' if connected with *cālana-* 'a strainer'. *khēlnā, khēḍnā* 'to play' is a puzzle. It appears with aspiration in all the IAVs. Either it is due to a contamination between *krīḍati* and *khetati*, or it comes from *kṣelatī* found in the Rāmāyaṇa where *khelatī* itself occurs.

§125. Sometimes an aspirate or a sibilant in a neighbouring syllable brings about aspiration, *e.g.* in *pharhā* and *phāhā* it may be due to the *-ś-* of *paraśú* and *pāśa-*. Similarly can be explained

khass^anā (karṣati), phalāh beside palāh (palāśā-); khuss^anā (kuṣṇāti: kuṣyate); phaṅgh (pakṣā-Pkt. pakkha-: *paṃkha cf. H. pākḥ); khutthī (kustri), phammhan (pākṣman). khaṅgh (kāśā, Pkt. khāsa; *khassa-, *khaṃsa- cf. H. khāsī), phambh (pākṣma-) if not from Pers. pašm. This kind of aspiration has been extended to loans from Persian, e.g. khursī, beside learned and spreading kursī, (Pers. kursī), khīssā (kīsa), khēs (kēsh 'kind of linen garment'), khīnkhāp, 'brocade' (kīmkhwāb) etc. Sometimes an h jumps over from a back syllable, e.g. pachān^anā (pratyabhijānāti Pkt. paccāhiyānāi). H. pichattar 75.

§126. (2) The case of aspiration appearing as tones is that where a voiced stop is aspirated usually on account of a neighbouring sibilate or aspirate. bhē(h) (bīsa-), bhō(h) (busā-) which occur in H. and M. also have been supposed to be cases of IE *bh losing its aspiration in Skt (Bloch § 84). Other examples are ghund (guṇṭhana- also guṇḍana-), dhō(h) (drōha-) sārḥī (sāti- *sāthi- *sādhi-), kaṅghā (kaṅkata- > *kaṃkhaō) but H. kaṅghā wh(ḥ) should have been *kākā, *kākhā or even kāghā if *kaṃkhaō had become *kaṃghao in Pkt. times. bhāph (bāspa-) sādḥūr (sindūra-); ts. gharistī (gr̥hastha-) influenced by ghar. jhūth (juṣṭa-) for j. > jh- see Pischel § 209. bhāuknā 'to bark,' būhknā 'to cry' if connected with bukkati; bhukk^anā 'to sprinkle a powder' cf. H. buknī 'a powder'. buknā 'to pound' may also come from bukkati as this verb also means 'to give pain', and the Panj. word bhukk^anā, is restricted to sprinkling of medicinal powders which usually give pain when sprinkled on a wound. mijjh, minjh (majjā, majjas, médas) is unexplainable.

kaḍḍhanā (kr̥ṣṭa- > kaṭṭha- > *kaḍḍhaī), behrā (veṣṭa- Pkt. veḍha-) jārh or dārh (daṃṣṭrā cf. Pa. dāṭhā, Skt. dādhā), lōrhā (lōṣṭa-), sēdh (śrēṣṭhī) are perhaps cases of implification of double consonants in Pkt. cf. Pa. kōṭha (kuṣṭha-: *kauṣṭha-) and hence they regularly become ṛh in modern languages. aṛ- in H. artīs 38, artālīs Panj. artālī 48, may have similarly come from Pkt. aṭṭha- > aḍha-. cf. Guj. aḍhār 18. AM.

§127. In a few cases, an *h* left alone in a back syllable has come to the front and aspirated a consonant of that syllable e.g. *bhukkh* (*bubhuksā*: Pkt. *buhukkhā*), *magghar* (*mārgasīra*-> **maggahira*-), *gadhā* (*gardabhā*- Pkt. *gaddaha*-) *nibhnā* (*nirvaha*ti > Pkt. *nivvaha*ī). *pājhattar* (75).

§128. A very important category is the aspiration of Skt. -ly-, -ll- or of -l-. The exact conditions under which it takes place are not known but there are numerous examples in Panjābī, several of them being shared by other languages also. It seems to be more prominent in S. L. and WP than in EP and more so in EP than in H. (For Mar. see Bloch § 148).

-ly- : *kallh*, H. *kal*, *kalh* (*kalya*-), *kūhl* (*kulyā*), *sāhlāg* (*śalyaka*-, Pkt. **sallamka*-), *pāhlāg* (*palyaṅka*-), *māhl* 'belt of a wheel' but *mālā* 'garland' WP *māhlā* (*mālya*-, *mālā*) *tulhā*, *tullhaṛā* (*tulā* : *tulya*-; *tulā* 'a beam in the roof', *tulādhāra* 'an oar'); *ḍullhānā* 'to flow out, spill' but *ḍullānā* 'to become homesick' (*dolayati*: **dulyate*), *sālhkharī* (*śailya*+?); S. *mulh* but Panj. *mull* (*mūlya*).

-ll-: *cullhā*, H. *cūlhā* (*cūlla*:- **culya*-), *gallh*, H. *gāl* (*galla*-, cf. *galyā* 'multitude of throats'), WP *palhī* 'green leaves of gram' (*pallava*-).

-l- : *gāl*, WP *gāhl* (*gāli*-). Bloch suggests *garhā* : *galhā*, but that will not do for Panj. Lah. and Sindhī; *bahld* also *bauld* (*balivārda*-), *halhdī* (*haridrā*, Pkt. *haliddā* Pisch. §257) WP. *māhlā* (*mālā*), *bāl*, WP. *vāhl* (*vāla*-), *ḍōhlnā* 'to pour out' but *ḍōlnā* 'to feel homesick' (*dolayati*), WP *pāhlamnā* beside *palamnā* (*pralambate*), Lah. *sālh* (*śālā*), Lah. *silh* but EP *sil* (*śilā*); *sillhā* (*śītala*- cf. H. *sīlā*). Pers. *sailābī* 'dampness' becomes *salhābbī*.

§129. There are a few exceptions also, e.g. *sall* (*śalya*-), *pōl* (*pūlya*-), *palānā* (*paryāṇa*:- **palyāna*-), *tēl* (**tailya*-) *callānā* (*calati*: Pkt. *callai*: **calyati*), *mallānā* (*mallati* **malyati*), *hillānā* (*hilati* : **hilyati*).

§130. An initial *r* in WP is often followed by a vowel in low tone, e.g. *Rhām* (*Rāma*-), *Rhāṇō* (*Rāṇō* perhaps connected with *rāṇī* Skt. <*rājñī*), *rhōṭī* (H. *rōṭī* etc. One cannot say whether the

vowel has directly fallen in pitch or it has become so through an aspirated rh, for there is no evidence of such aspiration to be found in any other language.

§ 131 EP par=bhar [p_cΔr] adv. 'but' similarly an initial k in Poṭh. lowers the pitch of the following vowel, e.g. ghaṭṭhā pronounced [k_cΛṭ:ha] Panj. kaṭṭhā, 'together', ghallā, [pronounced k_cΛl:a], Panj. kallā 'alone'; L. S. I. VIII¹ p. 490, 492.

§ 132 Another case which should come under head (1) or (2) according to dialects is the aspiration of the initial vowel. This is already noticeable in Aśokan where we find hēvaṃ (ēvām), hida (* idha: ihá), hēdise (īdrśa - * edrśa) and in pāli huram 'in jener weit' beside ōram (āvaram) Wackernagel § 211 b. Skt. aṭṭa-: haṭṭa- perhaps is another old example.

At present this tendency is more prominent in W P, Lah. and Sindhī than elsewhere.¹ EP hōr, WP hōr [h_co:r] (āpara-) cf. H. aur, Rājas. ōr; EP hummh, WP hussar [h_cus:əɾ] (uṣma) cf. H. ūbh. hass (āmsa-); E P. ikk W P. hikk [h_cik:] S. hēku Lah. hikk [h_cik:-] (ēka-, 1st ēkka-), EP. injh, W P hanjh [h_cʌnj?] (āsru), E P. rīṭṭhā, W P harīṭṭhā (āriṣṭa); W P hīh [h_cī ?] (īṣā); H. hō! (ōṣṭha-) haḍḍ, H. hār if at all connected with āsthi. cf. P. hocchā G. ōchū. P. hāh H. āh cf. P. haukkā. H. ham, 'we' W P hanērā, hunal. P. H. hā Skt. ām.

Disaspiration.

§ 133. The opposite tendency, also, is noticeable in Panjābī-. It chiefly occurs:—

(1) In voiced aspirates for which see "Tonic effects of h on vowels" §§ 79-93.

(2) In terminations both nominal and verbal where Pkt. or Apabh. shows an h, eg.

(1) T. Michelson thought it to be an eastern tendency (J. A. O. S. Vol. 30 p. 39) and held "Shahab. and māns. hida to be a Māgadhism. Similarly Māns. hidam if not a pure blunder ib. p. 92 n.

(a) Gen. Sing. Pkt. *ghōḍayāssa* > Apabh. *ghōḍa[ȳ]* ahu (Pischel §366) > **ghōḍēhū* > *ghōṛē* the modern oblique singular in H. Panj. The final *ē* is due to *-āya-*. In languages which reduce *-aya-* > *ā*, we have the oblique form *ghōṛā* as in Guj. *Rājas* etc., Sir George Grierson assumes Apabh. *ghōḍaāssa* > *ghōḍaāhi* > *ghōḍaāī* > *ghōṛē* (Z. D. M. G. Vol. 49 p. 427).

(b) Instr. Pl. Pkt. *akkhīhim* > *akkhīhī* > Panj. *akkhī* as in *akkhī dekkhēā* 'seen with the eyes.' In a similar way *hatthī* 'with the hands,' *pairī* 'on foot' are used as adverbs of instrumentality. According to Dr. Bailey this construction is generally used for those parts of the body which exist in pairs, hence it is plural in origin. The final *ī* in *hatthī*, *pairī* is either on the analogy of *akkhī*, or is due to the shortening of *ē* in *hatthehī* which contracted into *ī* with the following *ī*. I, however, remember having heard *hatthē*, *kannē* also from Hoshiarpur people.

(c) Present Indicative II Sing. Pkt. *karasi* > Apabh. *karasi* or *karahi* (Pischel §455) > Panj. *karē*. In Panj. the nasalisation of final-*ē* is, perhaps, to distinguish it from III Sing. *karē*. In Hindī both end in *-ē*.

(d) Present Indicative II pl. Pkt. *karaha* > Apabh. *iḍ*. or *karahu* (Pisch. § 456) > Panj. *karō*. Nasalisation as above in (c) is to distinguish from Imper. *karō*.

(e) Imperative II pl. Pkt. Apabh. *karaha*, *karahu* (Pisch. §471) > Panj. *karō*.

(f) In all the paradigms of the Present Indicative of the substantive verb *hōnā* 'to be', the initial *h* is always dropped in pronunciation though written in script. Thus *hai* 'is' pronounced *ai*, *hāi* 'art' -*āi*, *han* 'are' -*an*, *hā* 'am' -*ā*.

§134. (3) When two consecutive syllables of a word contained *h* or voiced aspiration, one of them lost it. This may be called a case of haplology also. Thus *lōhḍā* (*lōhā* + *bhāṇḍa*, *lauhabhāṇḍa*) *ḍahīndī* (*dadhibhāṇḍa-*), *lōhṭiyā* (*lōhā* + *haṭṭa-*), *māih* (*māhiṣi*), *māihgā* (*mahārga-*), and the words expressing

relation by marriage in which *śvaśura-* appears as *-auhrā* e.g. *patiauhṛā* (*pitriya + śvāśura-*), *dadiauhṛā*, *maliauhṛā* etc.

§135. (4) To drop the final unvoiced *-h* (*visarga*) is a tendency going back to Pāli, thus *dēvāh* > Pā. *dēvā*, *agnih* > Pā. *aggī* etc. In Panj. wherever an *-h* developed as final in an accented syllable it was reduced to tone as in *kaṛāh* [*kəṛ'ā:*] (*kaṭāha-*), *khōh* [*khō*] (*kṣudhā*), *bēāh* [*bēā'*] (*vivāhā*) etc.

In ballā WP. *vallī* 'a term of endearment for children' if derived from *vallabha-*, the final *h* is lost without tone-effect because it comes after an unaccented vowel.

In the numerals 11—19, 21—29, 31—49, 51—58, the final *h* < *-ś-* leaves no tonic effect because the syllable containing *h* has become unaccented thus *gēārā*, *bārā*; *kāttī*, *akbānjā* etc. but it re-appears in their ordinal and other derivative forms although the accent remains as before, e.g., *gēāhrmā*, *bāhrmā*, *gēāhrā*, *bāhrā*, *gēāhrī*, *bāhrī*, *kāhṭṭimā*, *kāhṭṭiā*, *kahtṭī* etc¹. In WP 24, 25, 40 and in Mul. 50 show tones thus *cāhvī*, *pānjhī*, *cāhlī*, *pānjhā* [*panjhd*]. When the numeral is a monosyllable, or the accent falls on the syllable containing the *h*, the tone is found in the cardinal forms also as in *bīh* 20, *tīh* 30, *pājāh* 50. Persian words ending in *h* after an unaccented vowel when used in Panjābī lose the *h* and lengthen the vowel, thus *bāndā* (*banda[h]*), *gāndā* (*ganda[h]*), *bādsā* or *bācchā* (*pādshāh*), *saḥī* (Ar. *ṣaḥīh*) etc. The *h* after a short *a* is not pronounced in Mod. Persian itself². The *h* after a long vowel in an accented syllable, however, brings about tone effects, thus—*gunāh* [*gúnā*] (*gunāh*), *ugāh* (*úgā*) (*gawāh*), *malāh* [*mālā*] (*mallāh*), *rāh*, *cāh* (*tea*).

(5) Prof. Bloch remarks that the final position is very favourable for disaspiration, and adduces a large number of examples from Marāṭhī³. Now in Panjābī the cases where final

(1) Before the ordinal termination—*mā* or *-vā* the tone may be left out after 21 and upwards. At Lahore I remember having heard *gehārmā* [*gē.ā.rmā*], *bhārmā* [*'b.ā.rmā*].

(2) Duncan Forbes: *Persian Grammar* 1861 p. 7.

(3) § 88, For Guj. See Turner § 40 (b).

voiced aspirates of Pkt. stage lose their aspiration are quite regular, but those of unvoiced aspirates losing their *h* are not so common. *itt* (*iṣṭā*) goes back to Pkt. *sitt-*, *saṭṭ-*, *suṭṭānā* 'to throw' if connected with (*srṣṭā-*); cf. Mar. *sīt*. *miṭnā* (*mṛṣṭa-*), *piṭṭanā* 'to beat breast in mourning' (*piṣṭa-*) cf. H. *pīṭnā*; *ghuṭṭānā* (*ghṛṣṭa-*?); *maṭ*, *maṭi* 'monument' besides regular *maṛh*, *maṛhī* are *ts*; *līk(h)*, *lak(h)ir ts*. (*lékhā?*); *kāhṭ* (*ēkaṣaṣṭi-*), *bāhṭ* (*dvāṣaṣṭi-*) etc. In *sungal* (*śṛṅkhala-*) the loss is very early, cf. AMg. *saṃkala-* Pisch. 213, H. *sākal*.

PI single consonants.

§137. Initial stops have come down unchanged except the voiced aspirates which have lost their voice and aspiration, and lowered the pitch of the next vowel.

k-: *kann* (*kārṇa*), *karnā* (*kārati*), *kaihnā* (*kathayati*), *kālā* (*kāla-*), *kāṭh* (*kāṣṭha-*), *kīrā* (*kīṛa-*), *killā* (*kīla-*), *kukkar* (*kukkuṭā-*), *kōssā* (*kōṣma-*), *kōṭṭhā* (*kōṣṭha-*) *kukkh* (*kuksī*).

kh-: *khatt* (*khaṭvā*), *khannā* (*khaṇḍa-*), *khānā* (*khādati*), *khāi* (*khātā-*), *khārī* 'basket' (*khārī*).

g-: *gal* (*gala-*), *gajjanā* (*garjati*), *gannī* (*gaṇḍa-*), *gabbhā* (*gārbha-*), *gāṛhā* (*gāḍha-*), *gummā* (*gūlma-*), *gujjhā* (*gūhya-*), *gūh* (*gūṭha-*), *giddh* (*gr'dhra-*), *gōt* (*gotrā-*), *gōh* (*gōdhā*), *gaū*, *gā*, (*gō-: *gāvā*).

gh-: *gharā* (*ghaṭa-*), *ghand* (*ghaṇṭa-*), *ghau* (*ghāta-*), *ghun* (*ghuṇa-*), *gheō* (*ghṛṭā-*), *ghōrā* (*ghōṭa-*).

c: *cand*, *cann* (*candrā-*), *camm* (*cārma*), *cakk* (*cakrā-*), *cittanā* (*citravati*), *cir* (*cirā*), *cullhā* (*culla-*), *cōr* (*cōrā-*).

ch-: *chann* (*chāndas*), *chatt* *f.* (**chatti-*), *chaū* (*chāyā*), *chikk* (*chikkā*), *chijjānā* (*chidyate*), *chiddā* (*chidrā*).

j-: *janā* (*jāna-*), *jamm* (*jānma*), *jānānā* (*jānāti*), *jī* (*jivā-*), *jībh* (*jīhvā*), *jūṭṭhā* (*jūṣṭa-*), *jēṭh* (*jyēṣṭha-*).

jh-: No word began with *jh* in PI except *jhaṭiti* from which come perhaps EP. *jhatt*, WP *jhabb*, *jhav*.

No word began with a cerebral stop in PI. Most of the words recorded in Skt. Dictionaries as such are of late origin, and are

found in works of 5th or 6th centuries A.D. and upwards. The older ones are \ ṭaṅk (from ṭaṅka- 'seal' 'to shut', Kāṭy. Śr. IV, X. ṭaṅkaṇakṣāra- 'borax' Kāṭy. Śr. III paddh., ṭiṭṭibha- name of a demon Mn., yājñam, \ ṭiṭṭa = \ ṭal Dh. XX 5; ḍākinī Pāṇ IV, 2, 51; \ ḍi Pāṇ VII, 2, 10; \ ḍhauk Pāṇ VII 4, 59.

ṭ : ṭaṅg, ṭakā (ṭaṅga-, ṭaṅka-), ṭalnā (ṭvalati), ṭaṭṭibrā (ṭ ṭṭibha-).

ṭh : ṭhaukar, ṭhākar cf. H. ṭhākur (ṭhakkura-).

ḍ-: ḍaurū (ḍamaru), ḍain (ḍākinī).

ḍh-: ḍhōnā (ḍhaukate).

t-: tand (tāntu-), tattā (taptā-), takkanā (tarkayati), tau (tāpa-), til (tīla-), turnā (turati), tin (tr'ṇa-).

th-: No sure example is found except thukk which may be connected with Skt thutkāra if that is not purely onomatopoeic. Skt. dictionaries give about a dozen words beginning with th, most of them being proper names or imitative sounds.

d-: ḍāṇḍ (ḍānta-), dassanā (darśayati), din (dīna-), duddh (dugdhā-), dūr (dūrā-), dissanā (dṛśyāte), dōhtā (daubitra-).

dh-: dharnā (dharati), dhār (dhārā), dhūā (dhūmā-).

p-: panj (pāṅca), pānī (pāṇiya-), pinn (pīṇḍa-), pīr (pīḍā), putt (putrā-), pucchānā (pṛcchāti), pōh (pauṣa-).

ph-: phal (phāla-), phan (phaṇā-), phālā (phāla-), phull (phulla-), phaggan (phāḷguna-).

b-: bakkarā (barkara-), bannhānā (*bandhati), bāh (bāhā-), bī (bīja-), bujjhānā (būdhyaṭe).

bh-: bhattā (bhaktā-), bharnā (bhāratī), bbau (bhāgā-) bhū (bhūmi-), bhujjānā (bhṛjjati).

§138. Intervocalic stops. Among these -k-, -g-, -c-, -j-, -ṭ-, and -d- were lost altogether leaving a slight -y- glide in their place the effect of which is seen in the subsequent change -āya->ē. -ṭ-, -ḍ- became -ṛ-. -p- became -v- in MI which later was lost, or changed to u and together with the preceding vowel resulted in a diphthong or a simple long vowel. -b- is rare like the initial

b-, and shared the fate of -p-. The aspirates -kh-, -gh-, -th-, -dh-, -ph-, -bh- were reduced to h in MI which subsequently lost itself affecting the tone of the neighbouring vowel.

-th- -dh- became -ḍh- in MI and were later on (perhaps even in MI) pronounced as -ṛh- the aspiration of which disappeared in Panjābī after bringing about the tone-effects like the -h- of other aspirates. -ch-, -jh- never existed as intervocalic singles.¹ At least for -ch- Skt. grammarians prescribe doubling after a vowel which points to its origin from a consonant-group."

-k-: cam[e]ār (carmakāra-), ka nh[e]ār (kumbhakāra-), ḍain (ḍākinī), seāl (śītakāla-), kaṛū (kaṭuka-), sūr (sūkarā-), miṭṭī (mṛ'ṭtikā), makkhī (māksikā), nhērā (*andhakara-).

-kh-: nāuh (nakhá), mūh (mukha-), sēhrā (śēkhara-), līh (lēkhā), suhaunā (*sukhāpayati).

-g-: bhain (bhaginī), narōeā (nīrōga-), chēllā (chagalā-), bhau (bhāgā-), bhāḍ[e]ār (bhāṇḍāgāra-), jūlā (yugā + hala-)?, baur f. (vāgurā).

-gh-: mīh (mēgha-), sarāhunā (ślāghate), lauhḍī (laghū-), WP māh (māghā).

-c-: sūī (sūcī).

-j-: rāī (rājī-), ruāh (rājamāṣa-), bāniḥ (vāñīja-), bī (bīja-), WP ayānā (ajānat), WP ayālī (ajapāla-).

-ṭ-: kaṛā (kaṭaka), ghaṛā (ghaṭa-), kaṛū (kaṭu-), ghōṛā (ghōṭaka-), kaṛāh (kaṭāha-), kuṛam (kuṭumba-), kiṛā (kīṭa-), puṛ (puṭa-).

-ṭh-: pīṛhā (pīṭha), maṛh (maṭha-), paṛhnā (paṭhati).

-ḍ-: pīṛ (pīḍā), nār (nāḍī), dhūr (*dhūḍī: dhūli).

-ḍh-: hāṛh (āṣāḍha-), gūṛhā (gūḍṭā-), gāṛhā (gāḍha).

-t-: khāī (khātā), ghau (ghāta-), jūā (dyūṭā-), seāl (śītakāla-), gheō (ghṛtā), sau (śatā), caudā (cāturdaśa).

-th-: kaihā (kathayati), saū (śapatha-), gūh (gūtha-), paihlā (*prathillā), paihā (ṛatha-).

(1) Whitney: Sanskrit Grammar §42.

(2) ib. §227.

-d-: keārā (kēdāra-), naī' (nadī), savā (sapāda-), je (yādi),
paun (pādona-).

-dh- hun (adhunā), khōh (kṣudhā), dahī (dādhi-), bēh
(vēdha-), bēh in bēhmātā 'Fate' (vidhi-).

-p-: aut (apūtra-), nāī (nāpīlā), bacc (āpatya-> Pkt.
avacca- the a must have disappeared at an early date), kalāvā
(kalāpa-), savā (sapāda-), WP ayālī (ajāpāla-).

-ph-: kūhnī, kōhnī (kaphōnī-), kāhlā (kaphala-?).

-b-: pīē 'he may drink' (pībati).

-bh-: lāhā (lābha-), bhukkh (bubhuksā), gadhā (gardabhā)
for subsequent appearance of bh- and dh- from b+h, d+h see
§127), paih (prabhā), sōhnā (śōbhate), W P karhā (karabha-).

§139. Initial nasals. Only n-, m- are found initially in P I.
In Ludhiānī initial n- is invariably alveolar. So it is in many
IAVs. In native scripts an initial n- is written with the dental
symbol while in other positions with the dental or cerebral. Be-
fore a dental stop it is dental and is denoted by the dental sym-
bol. The initial and intervocalic n seems to have become al-
veolar at a very early date though its accoustic effect was dental
to some ears and cerebral to others. This is perhaps the reason
why we find Vararuci enjoining cerebralisation of every n
while in Jaina Pkts. the initial n appears as dental. To say that
the PI initial n remains unchanged in Mod. I is wrong so far
as the actual pronunciation goes. Initial m- has remained un-
changed everywhere.

n-: nāu (nāva, nāma), natth'nā (naṣṭā-), nimm (nimba-)
narōā (nīrōga-).

(1) "l, n, though more usually alveolar, are sometimes
made dentally." Panjābī Phonetic Reader p. XIII.

"n. Ordinarily it is an alveolar sound; before t, d, it is some-
what forward, before ṭ, ḍ it is cerebralised, but accoustically it
is not noticeable" Bengālī Phonetics. Bulletine of the School of
Oriental Studies II. p. 6.

m-: manjā (mañcaka-), missā (miśrā-), mūh (mukha-), mūt (mūtra-), mutth (muṣṭī-), mittī (mr'ttikā)

§140. Intervocalic Nasals. The difference between the treatment of -n- and -ṇ- according as they occurred in the body of the word or in the inflexional suffixes is found in Panjābī also as in Gujrātī¹. In the latter position they disappear after giving their nasality to the previous vowel, but in the former position they become alveolar n although in Gurmukhī script are often represented by cerebral ṇ which is the proper treatment in malwāī and mājhī dialects. -m- was always split up into -ṽ- which later on became -ũ- or -u- and together with the previous vowel resulted in a diphthong or sometimes in a simple long vowel. The diphthong or simple vowel thus produced lost its nasality in the interior of a word but kept it when final. The cases where -m- appears in place of P I -m- are due to a secondary change of -ṽ- -ũ- or even of -u- into -m- which as far as can be seen took place before a long vowel (ā, ē).

The only exceptions are *maus* (*amāvāsyā*) and *amī* used as personal name (*amṛ'ta-*). In the first word *-in* may have been preserved through an early loss of *a-*, and the second word may be a loan from MI.

(1) -n- } preserved when occurring in the body of a word
-n- } although become alveolar:—

-ṇ: phan (phaṇá), suṇā (śṛṇóti), ginnā (gaṇayati) : cf. grṇāti 'to announce', māṇak (māṇikya-), baṇaj (vaṇijya-).

-n : ūnā (ūnā-), hun (adhunā), phaggaṇ (phālguna-), pāṇī (pāṇīyā-), tānā (tānayati).

(2) In inflexional suffixes, **-n-**, **-n-** were lost, giving nasality to the preceding vowel :—

Gen. pl :- ānām > -ā $\left\{ \begin{array}{l} \text{-akānām > -eā} \\ \text{-ikānām > -iā} \\ \text{-ukānām > -uā} \end{array} \right\}$ Now used as Oblique plural.

the original y and both became -yy-. The whole group appears as -iyy-, -ëyy-, uyy- in pāli which later on became -ijj-, -ejj-, ūjj in Mah. & AMg. and are found at present in S and M. Where, however, the y glide did not develop, the -y- disappeared as in Śaurasēnī and Mg. and found so at present in Hindī. EP. belongs to the latter group, but there are in it a few words showing jj- which are perhaps loans from a dialect of the other group (cf. Bloch § 105.)

-v- also has two developments. It disappears before vowels other than a, but otherwise becomes u and with the previous vowel forms a diphthong.

-y- : (i) for -aŷa- > ē see ' § 103.

(ii) peār (priyakāra-), gānā or gaunā (gāyati), karīdā 'being done' (Pkt. *karīamta from kariadi on the analogy of dīamta- : dīadi, pīamta : pīadi etc).

(iii) dūjjā beside dūā (dvitīya-, Pkt. duiya, *duijj, cf. AMg. addhāijja- < ardha tṛtīya-), tījjā beside tīā (tṛtīya-, AMg. tiēya taiya-), bhāñja, WP. bhañṣā (bhāginēya-).

dāj (dāya-) or perhaps from Pers. dād 'a gift.'

-v- : (i) chail (chavi+*illa-, jī (jīvā-) Pkt. jīvō), dēī (dēvī), beāh (vivāhā-), WP. parīhṇā (parivēṣayati) EP. parōsnā is a loan from H.

(ii) Saun (śrāvaṇa-), deōr (dēvara-), jiūn (jīvana-), dhaulā (Pkt. dhavala-), jhiūr (dhīvara).

(iii) nūn, WP lūṇ (lavaṇa-), salūnā (salavaṇa-) go back to Pkt. lōṇa with a subsequent closing of the ō vowel.

§143. r, l. For the separation of two dialect-groups in which the IE *r, *l both appear either as r only or as l only, see Bloch § 139. They were confused into r in the West including Iranian, and into l in the East (Mg). The tendency to borrow

(1) y appearing in Native spelling of the EP words or of Hindi words is a glide introduced to avoid hiatus.

words from one into the other is very prevalent and is found even in the Vedic Texts. This borrowing became so extensive in course of time that in Sanskrit we often find *l* where Vedic had *r*, and sometimes *r* where Vedic had *l*. In several cases, doublets appear with *r* and *l* with or without difference in meaning. Panjābī on the whole agrees with Sanskrit as most other IAV's do with a few exceptions. Intervocalic *-l-* becomes *-ḷ-* in WP.

(i) *r, l* agree with Skt:—

r: *rāt* (*rātri-*), *rann* (*raṇḍā*), *rassī* (*raśmī-*), *russ'nā*, (*ruṣyatā*), *karnā* (*kāratī*), *bissarnā* (*vismarati*), *sauhrā* (*śrāśura-*).

l: *lāj* (*lajjā*), *līpp'nā* (*lipyate*), *likh* (*likṣā*), *lōhā* (*lōhā*), *seāl* (*śītakāla-*), *pīlā* (*pīṭala-*), *phal* (*phāla-*), *bāl* (*vāla-*).

(ii) Skt. *r* > Panj. *l*. Most of these words are found with *l* in Pkts. *halhālī* (*haridrā*: Pkt. *haliddā*), *lajj* (*rājju-*), *lās* 'rope' (*raśmī-*)? either loan from H. or borrowed from Pers. *lās* 'refuse of silk'. In numerals 39—48, the change *r* > *l* is as old as MI.

(iii) In a few words *-ry-* after short *a* became *-ll-* in Pkt. It is found so in Panj. and other IAVs (Bloch § 140—141). *pal'tnā* (*paryasta-*: Pkt. *pallaṭṭai*), *palthī* (*paryasta-*), *pahlāg* (*paryāṅka-*), *palān* (*paryāṇa-*).

(iv) Skt. *-dr-* > Panj. *-ll-* as found in Pkt. *allā* (*ārdhrā*: Pkt. *alla-*), *bhalā* (*bhadhrā*), *khullā* (*kṣudhrā*: AMg. *chulla-*, *culla-*, cf. Mar. *cultā*).

(v) Skt. *l* > Panj. *r* : *abēr*, *sabēr* (*avēlā*, *savēlā*) cf. Panj. *bēllā* (*vēlā*).

(vi) In one or two words Skt. *l* appears as *n* in Panj. e.g. *nūn* WP *lūṇ* (*lavaṇa-*), *naṅgh'nā* beside *laṅgh'nā* (*laṅghate* but cf. *naṅkhati* 'to move'). The confusion between *l* and *n* is much more frequent in foreign words used in Panj., but with spread of education it is dying out.

§144. Initial ś-, ṣ-, s- all become s-.

ś-: sang (śaṅkā), sau (śatā-), saūh (śapatha-) etc.

ṣ-: sōlā (śōḍaśa), saṭṭh (ṣaṣṭi-), chē 'six' comes from such form as *xsvaxs and not from śāt, cf. Gyp. šov, Sinā ṣa, Kś. ših, Pers. šaš. Mar. sahā comes from Pkt. cha for in Mar. ch- > s-.

s-: satt (saptā-), sādḍhā (sārdha-), suddhā (suddhā-) etc.

§145. Intervocalic -ś-, -ṣ-, -s- all become -h- and fall with PI -h- and MĪ -h- derived from PĪ aspirates. For tone-effects of -h- see §§85-88.

-ś-: sehā (śaśā-), sanehā (sandāśa-), pājāh (pañcāśat), pharhā (pāraśu-), sauhrā (śvāśura-), kōh (krōśa-).

-ṣ-: māh (māśa-), hārh (āśārdha-), karīh (kāriśa-), toh (tūśa-) tīh (tṛśā), pōh (pauśa-).

-s-: sāh (śvāśa-), kapāh (karṣāśa-), mūlāh (mūsāśa-); the -ś- of saptatī in 69, 71-78 > h which in 76-78 is optionally omitted.

There are a few exceptions to the general rules:--

(i) das (dāśa), is a loan from H. cf. Lah. dah; H. EP dahāī 'tens'.

(ii) In the numerals 79-88 we find -ss- < -ś-, perhaps because the -ś- of aṣṭi- is a descendant of an original consonant-group. cf. aṣṭau 8, cf. Av aṣṭaitī 80.

(iii) For the disappearance of h < -ś- in numerals see Disaspiration (4).

(iv) -s- remains in sī 'was, were' if derived from āsit perhaps through an early loss of ā-, or it is a loan from H. cf. Lah. āhā, hā.

§146. Initial h- becomes unvoiced in EP, while it remains voiced in WP but is followed by a vowel in low tone especially in the dialect of Wazirābād.

h-: hātth, WP [h̥at:h] (hāsta-), hīā (hr̥daya-), hāl (hāla-), harar (haritakī).

§147. Intervocalic -h- remains partly voiced but is often under conditions at present unascertained, reduced to tone and in WP almost always.

-h-: lōhā (lōhā-), lāhā (lābha-), bāh (bāhū-), gehā (grāha-), saihnā (sāhate).

Consonants in contact.

§ 148. Two or more consonants coming together without the intervention of a vowel were assimilated. The process of assimilation had been completed by the time of Aśoka except in a few groups containing a sibilant or *r* in some dialects. The germs of the tendencies which resulted into this assimilation are found in the observations of the Prātiśākhya regarding the minute changes suffered in quality and quantity by a consonant on account of its happening to be in the vicinity of others. These observations, though conflicting among themselves on many points, clear the ground for explaining almost all changes actually noticeable in MI or subsequent dialects. A number of these differences must be held as dialectal for the changes to which they could have given rise are also dialectal in MI.

§ 149. The following statements based on those of the Prātiśākhya or on general principles of Phonetics have a useful bearing in explaining the development of PI consonant-groups in Panjābī and other languages:—

(1) In a group stop + stop preceded by a vowel, the first stop was unexploded i. e. it consisted of on-glide and occlusion only and lacked release or explosion—the characteristic of a stop which marks it as a distinct sound¹. Unless exploded a stop is seldom recognised by the hearer though the speaker may be conscious of its individuality on account of the special effort made in its pronunciation. It is hence, natural that such stops should have gradually lost their individuality and should have

(1) AV Prātiś I 43, 44. व्यञ्जनविधारणमभिनिधानः षोडशः सन्नतरो होनश्वासनदः ॥३३॥ स्पर्शश्च स्पर्शोऽभिनिधानः ॥ ४४॥

been assimilated to those following¹.

§ 150. In groups stop + other consonant, the stop was not unexploded² because the next sound being more open³ a partial release took place which was enough to mark and preserve the individuality of the stop. The stop, therefore did not suffer assimilation to the following sound. But there are some apparent exceptions to it, *viz.* -ty-> -cc-, -dl-> -ll-, -dv-> -bb. and -ts-> -cch-. They are easy to explain if we consider the way in which each separate sound was formed.

(i) -ty-> -cc. t was formed by closing the air passage with the spread tip of the tongue at the teeth or their root⁴. In pronouncing y the contact is made with the two edges of the middle of the tongue upon the palate⁵, the central part remaining open to allow the air to escape through the narrow slit formed "by raising the front of the tongue so as nearly to touch the hard palate".⁶ c also had the same place of articulation as y. It is not clear whether c was an affricate or a simple stop in the times of the Prāṭisākhya. Prof. Macdonell thinks they (*i.e.*, palatals c, and j) were affricate; but then Prof. Whitney questions why they were not described as such by the Hindu phoneticians and why they did not make a heavy syllable with a preceding short vowel. The answer to these objections is the fact that the stop element in them was of single length and not double as in groups stop+consonant. For a similar reason kh, gh etc., were described as single sounds not making heavy

(1) It is interesting to note that in Skt. no word begins with an unexploded stop. The difficulty on the part of the hearer in recognising an unexploded stop can be easily demonstrated by nonsense dictation *i.e.*, by dictating meaningless words to a number of persons. It will be found that most of them will fail to hear the unexploded stops correctly.

(2) Inference from A V Prāṭis I. 44.

(3) In nasals the explosion of the preceding stop found its way through the nose.

(4) A V Prāṭis. I 24, Taitt. Prāṭis. II 38.

(5) Taitt. Prāṭis II 40.

(6) D. Jones: English Phonetics § 356.

syllables with a short vowel before them. From the above considerations it can be seen that it is easy for the tongue to go from the position of *t* to that of *y* without exploding the former. The *t* thus becoming unexploded lost its distinctiveness and moved on towards the position of *y* till the whole resulted in *-cc-*. The resulting sound is double after a vowel because in that case *t* is double on account of its forming the first member of the group *t+y*. This also explains why the resulting sound was unvoiced and not voiced. The *t* being longer prevailed over the fricative *y* in devoicing it. Similarly arose *-jj-* from *-dy-*, *-cch-* from *-thy-* and *-jjh-* from *dhy-*.

(ii) *-dl- > -ll-*. The formation of *l* resembled that of *d* in having a contact of the tip of the tongue at the teeth, but differed from it in as-much-as in its case the air escaped at the sides of the tongue.¹ The *d* being followed by the contact for *l* at the same place was, therefore, unexploded, and *l* being a liquid and more sonorous sound prevailed upon *d* in assimilating it.

(iii) *-ts- > -cch-*. A similar consideration as for *-ty-* will explain this change also but with this difference that we might have expected *-ty-* to result in a palatal *-cc-* i.e. *-tʃ-*, and *-ts* in a dental *-cc-* i.e. *-tʈ-* which later on became palatal. Sir George Grierson's conclusions about the different pronunciations of palatals in MI and Mod. I. seem to have some bearing on this point.²

Why *-ts-* resulted in an aspirated *-cch-* and *-ty-* in an unaspirated *-cc-* seems to rest upon the sibilant in *-ty-* being not so strong as in *-ts-* because in the former case the spirant was only the devoiced form of *y* while in the latter it was original.

(1) See Whitney's remark on Taitt. Prātiś. II 42, and A V Prātiś I 24.

(2) "The pronunciations of Prakrit Palatals," JRAS 1913 pp. 291—98.

The strength of an original sibilant may be inferred from the fact that it appreciably aspirated a preceding stop'.

The effect of a sibilant in aspirating the changed group can be judged from an anonymous quotation in the commentary on the *Atharva Veda Prātiśākhya* I. 10 rendered thus by Whitney—'They (first mutes) are known as 'seconds' when combined with the qualities of *jihvāmūliya*, ś, ṣ, s and *upadhmāniya*'' Here one may also compare the *Panjābī* pronunciation of Persian and English fricatives—unvoiced fricatives become voiceless aspirated stops in *Panjābī* while the voiced fricatives appear as unaspirated voiced stops.

One of the members of a consonant-group after a vowel in PI was always double.² This is the reason why the resulting group in MI also is double between vowels; thus -kṣ- in PI was -kkṣ- and hence became MI -kkh-. Similarly PI -ṣk- = ṣkk- > MI -kkh-, PI -sm = -smm- > MI *-mmh- though represented by -mh- in writing. The metre shows that -ṇh- -mh- in MI should be pronounced, -ṇṇh-, -mmh- respectively. It is only then that a preceding short vowel could make a heavy syllable. Otherwise the group -ṇh-, mh would simply be an aspirated ṇ, m. Subsequent development of MI ṇh into nh in WP analogous to ṇṇ > n(n) also proves it. No doubt a single k, g followed by h fi make an aspirated kh, gh. It is for this reason that an initial PI kṣ- > MI kh and not kkh-.

(iv) To account for -dv- > -bb-, we may assume that v was closer here than elsewhere. Hence it first became b and then assimilated d. cf. Aśoka dbādasa for dvādaśa.³

§151. In other cases the double consonant of the group assimilated the single one, thus -nd- > -nn- as attested by the *kharoṣṭhī* documents from Central Asia belonging to the first or

(1) Whitney on AV *Prātiś.* II 6, *Traitt. Prātiś* XIV 12-13.

(2) AV *Prātiś* I 58, III 28, 30-32; *Taitt. Prātiś* 1-7, 9-28.

Whitney's *Skt. Grammar* §§ 228-29.

(3) *Girnār* III 1, IV. 12,

second century A.D., and the present pronunciation of many dialects of the N.W. including Panjābī and Nepālī. -ry- > -jj-, -hy- > -jjh- for r and h were never doubled in groups (AV Prātis. III 31).

In a group nasal+nasal the first is assimilated to the second because the first was in a way unexploded as nasals also are reckoned among stops.

The double consonants thus produced from PI consonant-groups have remained double in Panjābī except (1) when falling in an unaccented syllable, or (2) when final and preceded by a long vowel. A group consisting of nasal + consonant under these conditions lost its nasal, giving the nasality to the preceding vowel.

§152. Stop+stop.

1. Homorganic groups remain unchanged except the voiced aspirates which lose their aspiration and alter the pitch of the neighbouring vowel (see §87).

-kk-: kukkar (kukkuṭā-), chikk (chikkā), cīknā (cikkāṇa-) but cf. cikkar 'mud'.

-gg-: gúggāl (gúggulū-).

-cc-: uccārṇā (uccarati); uccaṇā (uccaṭati) but the trans. form ucēṇā points to *uccīṭati; khicrī (khiccā) cf. Guj. khicī; ūncā but WP uccā (ucca-).

-cch-: kacchū (kacchapa-), gucchā (guccha-), kacch 'nickers' (kacchā: kākṣā), picch (picchā), pucchānā (pucchāti) bachaunā (vicchādayati), WP pucch but Ludh. pūch (pucchā).

-jj-: lajj (lajjā), lajj (rājju-), kajjal (kajjala-), sajjā 'right' 'opposite to left' (sajja- 'ready'), bhujjānā (bhṛjjāti).

-ṭṭ-: haṭṭ (haṭṭa-), bhaṭṭ (bhaṭṭa-) cf. H. bhāṭ; paṭṭī (paṭṭa-) kuṭṭānā (kuṭṭayati), ghaṭṭānā (ghaṭṭayati MBh. VI 2894 B).

-dd-: uḍṇā besides urnā (uḍḍayati), haḍḍ (*haḍḍa-).

-tt-: uttārṇā (uttarati), tittar (tittirā-) latt (lattā), mattā (mattā-), pittā (pitta-), citt (cittā-), khittī (kṛttikā), bit[t] (vittā-).

-dd-: kudāl (kuddāla-).

-ddh-: siddhā (siddha-), buddh (buddhi-), WP baddhā (baddha-).

-pp-: pippal (pippala-), piplā mūl (pippali-).

§153. 2. In Heterorganic groups the first stop is assimilated to the second, and where one of the stops is a voiced aspirate the resultant loses the aspiration with the usual tone-effect:

-ṭk-: chikkā, chakkā (ṣaṭka-).

-tk-: ukkarnā (utkirati), sakārnā (satkārayati).

-tkh-: ukkharṇā (*utkhiṭati), ukkhal 'mortar' (*utkhala-) cf. khāla- 'thrashing floor'.

-dg-: khaggā 'a fish' leaf of ghīkuār which resembles sword-blade (khaḍga-).

-dg-: uggarnā (udgurati), uggānā (udgata-), ugamnā (udgamayate).

-dgh-: uggharṇā (udghaṭate), uggh[ā] fame, famous' (udgha- m. excellence, model; udghoṣa-?).

-kt-: bhattā (bhaktā-), sattū (sāktu-), motti (mauktika)-ratt 'blood' (rakta-).

-pt-: satt (saptā-), tattā (taptā-), suttā (suptā-).

-kth-: satthal (sākthi).

-bd-: saddā (śābda-).

-gdh-: duddh (dugdhā-), daddhanā (dagdhā-).

-bdh-: laddhā (labdha-), jaddhā (yabdha-).

-tp-: upajnā (utpadyate), WP upparṇā (utpatati, utpaṭati?).

-tph-: upphanā (*utphanati).

-dbh-: ubbharnā (udbharati).

§154. Stop+Nasal. (1) In a group guttural+n or m, the nasal is assimilated.

(1) The existence of a verb *khiṭati: khetati, perhaps formed from kṛtta- 'cut' in the sense of 'separating' is proved by other forms also e.g. Panj. nakhērṇā 'to separate,' bakhērā 'quarrel'.

-kn-: mukkanā (Pkt. mukka- <*mukna-; mukt-). Pischel assumed *mukna 'to explain' Pkt. mukka- (§566) but Bloch objects to it (§94). Turner supports the former (Guj. Phon. § 76); saknā (saknoti or sakyate).

-gn-: agg (agnī-) bhuggā 'worn out' (bhugna-), nangā (nagnā > nagga- AMg., naggaī: *nangā-), Ambalā bhagganā (bhagna-), lagganā (lagna-or lagyati).

-km-: rōk 'cash money' (rauḥma- 'golden') the only word containing -km that appears in Pkts, is rukma- and all its derivatives show -pp-. Rukkiṇī occurs once in Jīvānanda's edition of Nāgānanda (Pischel § 277)

-gm : jug 'pair' (yugma-).

(2) In the group jñ the j was assimilated; the resulting ññ- became n [n]- in EP. and -nj in WP.

janeau, WP. janjū (yajñopavitā.)

naī- perhaps goes back to rājanī, WP Guj. Mar. rāñī favours this hypothesis.

ān (ājñā) Pkt āñā is an instance of simplification of double consonant with compensatory lengthening of the preceding vowel. For rāñī and ān cf. Turner JRAS. 1924 p. 574. Sain (smjñā); Pa. saññā (cf. Pkt. saṇṇā). > *saññ > *sann > sain on account of the following nasal. See § 30.

(3) -tn->-tt- H. Saut. (sapātñī but P. saukkan?) Ratti "short form of the personal name Ratan may be equally referred to rātñā- or raktikā.

-tn->kk?

(?) arak (aratñī), saukkan (sapatñī)?

-dn->-nn- This change goes back to PI. cf, bhinnā-, chinñā-anna- etc. WP. runnā P.P.P. of rōṇā 'to weep' may either point to *rudna > *runna- or be a late analogical form.

(4) -tm->-pp-: āp (ātmā), apnā, WP āpñā (ātmanah)

-dm->-bb-: pabban (padmāñī), pabb "forepart of the sole of the foot" (padma-) ?

§155. **Nasal + Stop.** In its treatment of the groups nasal + stop, Panjābī ranks with the North-Western languages, Sindhi and Lahndī, and with some Pahārī dialects as opposed to the other IAVs. In it the unvoiced stops after the nasal are voiced while the voiced ones are assimilated to the nasal. The resulting voiced aspirates, whether stops or nasal, bring about the usual tone-changes after losing their aspiration. That this change is very old, in one dialect at least, is proved by its occurrence in the kharoṣṭhī documents from Central Asia (Bloch J. As. 1912, I p. 332ff). In Eastern Panjābī, however, -ṅ(h)- -ñj(h)- remain unchanged and in several other cases assimilation is avoided perhaps due to the influence of Hindī. For disappearance of the nasal or its reduction to nasality of the previous vowel see Nasalisation and denasalisation §§111-19.

-ṅk-: aṅg (aṅká-), aṅgūr (aṅkūra-), kuṅgū (kuṅkuma-), nasāṅg (niśśaṅka-), sāṅg (śaṅká), kaṅgan (kaṅkaṇa-) páhlāg (palyaṅka-).

-ṅkh-: saṅgh (śaṅkhá-?), pīgh (prēṅkhá), saṅghanā (*śrēṅkhati V. O. J. VIII p. 35), uṅghanā (uṅkhati), H. sūghnā and ūghnā point that the change is very early.

-ṅg-: uṅgal (aṅgúli-), bhaṅg (bhaṅgā), siṅg (śrīṅga-), raṅg (raṅga-), caṅgā (caṅga-), piṅg^alā (paṅgu-). In EP these words are distinctly pronounced with ṅg while in WP ṅṅ is commoner. They are, however, spelt both ways in dictionaries.

-ṅgh-: jaṅgh (jáṅghā), laṅgh^anā (laṅghate).

-ñc-: pañj (páñca), manjā (mañca-); sinj^anā (siñcāti) kunjī (kūñcikā), kanj or kunj (kancu-), kunj (krúnca), cunj (cañcu-); Lah. vañj^anā, vāñhā S. vañ^aṇu (váñcati).

-ñch-: hūjhnā (uñchati), pūjhnā (prōñchati) Pkt. pumchaṭ, H. pōchnā, pūchnā).

-ñj-: munj (muñjā), anjan (añjana-). pinjara (pañjara-), pinjañā beside pinnanā. 'to card cotton? (piñjayati 'to kill'), bhāñ^anā may be a contamination of bhañjati and bhinna-.

-ñjh-: sanjh (sandhyā: Pkt. saṃjḥā shñjhā), banjh (vandhyā:- Pkt. vaṃjḥā, vañjhā.)

-ṇṭ-: kaṇḍā (kāṇṭaka-), ghaṇḍ (ghaṇṭa-), baṇḍanā (vaṇṭate), cunḍanā (cuṇṭati).

-ṇṭh-: kaṇḍhā (kaṇṭhā-), suṇḍh (śuṇṭhi-), khunḍhā (kuṇṭha-)

-ṇḍ-: gaṇṇā (gaṇḍa-), kāṇṇā (kāṇḍa-), khaṇḍā- (khaṇḍā-), pinn (piṇḍa-), ḍann (ḍaṇḍā-), munn[a]nā (muṇḍayati) rann (raṇḍā), kunāli, P.W. kunnī (kuṇḍa-), hunn (huṇḍa). In several words mostly from EP., -ṇḍ- remains unchanged, e.g., āṇḍā, but Mul. āṇṇā 'eye-ball' (āṇḍā-), riṇḍī (eraṇḍa-), gaṇḍōā (gaṇḍūpada-), gaṇḍā, khaṇḍ piṇḍā, ḍaṇḍ[ā], muṇḍā, raṇḍī, kūṇḍī, huṇḍ. Here the last eight are doublets and the others may be loans from Hindī.

ṇḍr-: pōṇṇā beside pōṇḍā (pauṇḍra-)

nt:tand (tāntu), dand (dānta-) pāid W.P. puṣḍ (pādānta-), sād in sukkh sād (śānti-), masāḍ (māsānta-) may be a semi-tatsama.

In the Present Active Participles and the III pl. Present Indicative, -nt- becomes -nd- which further becomes -d- in the one and -n- in the other case, See §§ 117 and 156.

-ntr-: āḍ WP āṇḍa (āntrā-), jaṇḍā WP jaṇḍrā (yantrā-), mand WP-mandar (māntra-), madārī or mādārī (mantrakāra- or perhaps Pers. 'madār 'N saint'+ī), neḍḍā, WP niūṇḍrā (ni-mantra-) WP māṇḍrī (māntrika-).

-nth-: paṇḍh pānthāḥ), kaṇḍh (kaṇthā L.), madhānī (manthāna-). WP pāṇḍhī (pānthika-). In granthi- and granthati the th was cerebralised in Pkt. stage and consequently we have Panj. gaṇḍh, gaṇḍhanā. gaṭṭhanā (grath, granth) with cerebralisation of th.

-nd-: chann (chāṇḍaḥ), saṇṣhā (saṇḍeśa-). WP nanān (nānāṇḍā) EP nanāḍ must be a loan from Hindī, or it came from nanandā another form of nānāṇḍā recorded by Monier William.

This change appears in the compound words having manda- as their first member, e.g. maṇḍākkhā (maṇḍākṣa-), maṇḍhēnmā 'destitution of milk' (manda + dhainava-), maṇḍrāh 'not roughened

sic a grinding stone,' mantārū 'not knowing how to swim,' mankhattū 'not earning anything'; also in mannō *f.* ill luck (mandimā *m.*?), kunnan beside kundan 'pure gold' (kunda-)?

-ndr-: cann beside cand (candrā-), WP. canhã jhanhã- (candrabhāgā).

-ndh-: annhā (andhā-), bannh (bandhā-), kannhā (skandhā-), innhan (indhana-), binnhanā (vindhātē), rinnhanā (*rindhāti), runnhanā (*rundhāti).

-ndhr-: gōhran (gudā + randhra-).

-mp-: kambanā (kampate), cambā (campaka-), tumbanā 'to stretch out cotton before carding it' (trumpati), WP limbanā (limpati).

-mph-: gumbhā (gumphā-).

-mb-: ammā (ambā), lammā, lambā (lamba-), nimm (nimba-), samm (śāmba-), sēm (śaimbya-), kuṛam (kuṭumba-), kōṛmā (kauṭumba-), jammū (jambu-), kammal, kambal (kambalā-), WP palamṇā (pralambate). The forms appearing with -mb- are confined to EP.

-mbh-: kamheār (kumbhakāra-), thammh (stambha-), khammhā (skambhā-), ulāmmhā beside ulāmbhā (upāmbha-?) rammhanā (rambhate).

§156. In some cases the Panj. group nasal + voiced stop produced from the PI group nasal + unvoiced stop has undergone a further change into a double nasal. This is specially true of PI mp[h], *e.g.* kammanā, tummanā, camēli, WP. limmanā, gummhā besides forms with -mb[h]. Assimilation of b- in mb coming in the same syllable is also common in other languages *e.g.* H. ām (*āmb-, *āb) sēm; cf. Southern English pronunciation of lamb, land, comb: pond, limb: wind etc.

-nt- > *-nd- > *-nn- > -n in the Present Indicative III pl. Thus karanti > karan, bharanti > bharan etc. In WP Present participles also, thus Pkt, karaṃta- > WP karnā 'doing'.

§157. Nasal+Nasal. The first nasal is assimilated to the second.

-mn-: W.P. nimmojhānā (nimná+apadhyāna-). This treatment differs from what we find in Pkt. (Pischel § 278).

-nm-: jamm (jānma).

§158. Double nasals, like other double consonants have been preserved except that -nn-, -nn- become alveolar.

-nn-: ann (ānna-), anāj (annādyā-).

-mm-: damm (dramma-).

§159. Nasal+Semi-vowel treated under y-, r-, l-, v-groups.

§160. Nasal+Sibilants. In its treatment of nasal+sibilant, also, Panjābī ranks with the North-Western languages, i.e., it reduces the sibilant to a voiced aspirated stop of the same class as the nasal then losing the aspiration after producing the tone-effects. Unfortunately there are very few examples to show the exact process how the stop developed. The Prātiśākhya refer to a pronunciation in which a surd stop was inserted between a nasal and a sibilant. This may have been the course followed by the ancestors of Panjābī, thus:—

--ñś- > -ñśś- > -ñch- > Panj. -njh-

ns- > -nts- > -nch- > Panj. -njh-

Or, perhaps, the sibilant was voiced as in *ṣiṇā*,² and later on became an aspirated stop. But that would have been contrary to the Panjābī treatment of foreign fricatives whereby Pers. x, Eng. θ, Pers. Eng. f appear as kh, th and ph, respectively; while Pers. g, Eng. ġ, Pers. Eng. z, v appear as g, d, j, b

(1) ङणनेभ्यः कटतेः शबसेबु॥ AV Prātiś. II 9 "After ñ, ṇ and n are inserted k, ṭ and t before ś, ṣ and s." नकारस्य शकारे जकारः॥ AV Prātiś II 10. "Before, ś, ṣ, n becomes ñ." ङपूर्वः ककारः सषकारः॥ Taitt. Prātiś V 32. "After ñ is inserted a k before s and ṣ." टनकारपूर्वश्च तकारः॥ Ib. V. 33 "After ṭ or n is inserted a t." Whitney's edition and translation.

(2) cf. the general tendency of Panjābī Pkt. to voice an unvoiced stop after a nasal consonant.

(unaspirated). Following this Pers. [ʃ] sometimes appears ss ch especially in illiterate speech, but the normal change is s. If the sibilant had been voiced it should have appeared as j, and not as jh.

ms: banjh, WP vanjh "pole for propelling a boat" (vaṃśa-) bās 'bamboo' is a loan from Hindī. sānjhī, sājh (sāṃśa) cf. ṣiṇā sāzhu 'half of land produce'.

The numerals bīh, tīh, come from Pkt. vīsaī, tīsaī and not from Skt. vimśatī. trimśāt.

dassanā is from daśyati, and dang 'bite' from *dakna > AMg. ḍakka. > *ḍamka. cf. H. ḍāḱ, ḍaṅk.

kāssū (kaṃśuka-) is a loanword.

-mṣ-: pīhnā comes from Pkt. pīsaī rather than Skt. piṃśati. cf. ṣiṇā peṭōiki.

ms: kāssī, W P. kaīhā (kaṃśa-: kāṃśya-) seems to be a late borrowing with -s- > -h-. Sindhi hanju (haṃśa). Panj > hans is a loan. hass 'collar-bone,' but Sindhi hanja, "the part above the hip-bone on which infants sit in being carried" (āṃśa) māś (māṃśa-) is a tatsama. cf. Sindhi māsu, mīsu, ṣiṇā mōs, Genitive mozāi.

M I -ms- injhū, WP. ānjh, Sindhi hanja ṣiṇā āṣu (āśru-Pkt. aṃsu) khangh (kāśa Pkt. khāśa Pisch. § 206, *khassā. *khaṃśa) cf. H. khāsi. khunghanā to be missed (kuṣṇāti, Pkt. kussaī khussaī. *khuṃśaī) cf. H. v. ṭ. khōśnā māih, W P majjh, manjh (māhiṣī) *mhiṃsī) cf. H. bhāis. E. P. mhāis is a contamination of māih and bhāis.

cunghanā H cūghnā cf. cūśnā, Rajas cūkh (√cūṣ:- √cucūṣ Pkt. cūsaī cussaī *cuṃśaī; or from cukṣati > *cumkhati).

A short vowel before the group nasal+sibilant is more favourable for this peculiar change than a long vowel.

§ 161. Groups with y.

(1) y always occurs as the last member of a consonant-group¹ when a stop except a dental precedes y, the y is assimilated.

(1) Monier-Williams's Dictionary records only one word यवगुलौ yvāgulī in which y occurs as the first member of a consonant group.

lated with the usual form results if the stop is a voiced aspirate.

-ky : mīnāṭ (mīnīṭya-), chikṭā (chikya-) cf. *chaj*. śikṭā ratna (śakyati or śaknoti), śak 'relation' (śakya-).

-khy : pakṣiṇā (prakhyaṇa-), W P. akṣan, aṭṭhān (ākhyāṇa-) akhyāṇa)

-ry : bhāg (bhāgya-), saubhāg (saubhāgya-), lagganā (laggyati), barāg 'feeding homestead, all of children' (vairāgya-). 1

-cy : pacnā (pacyate-), rucnā (rucyate), cūnā (cyutā-), bacnā, cf. W P. vaciunā (vacyāte-)

-jy : J-ṭh (Jyṭṭha-), rāj (rājya-), banaj (vanijya-), bhaj janā (bhajyate-), bhujjanā (bhujyate-).

-ty : phatnā (*sphatyaṭi sphatate), ghattanā (*ghatyaṭe: ghattate: ghatate), tuṭṭanā (truṭyaṭi).

-dy : Paccāḍḍi Jḍḍā (Jḍḍya-).

-py : tapnā (tapyate-), lappanā (lipyate-), rūppā (rūpya-), māppā (māpya-).

-bhy : labḍḍhanā (labhyate-).

(2) In a group dental + stop + y, the y palatalises the stop before being assimilated.

-ty : sacc (satyā-), naccanā (nṛtyati-), bacc WP vace (āpatya-).

-dy : ajj adyā-), khājjī (khādyā-), bijj (vidyut), jūā (dyūtā) chijjanā (chidyate), bājjā (vādyā-), pasijjanā (prasvidyate) upajjā (utpadyate).

-dhy : gijjhanā (gṛdhyati), bujjhanā (bādhyati), sujjanā (śudhyati), s'jjhanā (śīdhyati), rījjhanā (ṛdhyati), mājjhā (mādhyā). cf. -ndhy -njh : sanjh (sandhyā), banjh (vandhyā).

(3) -ny- becomes -nn- but the examples are not certain.

punn (pānya, kām / (*kānya-: kāṇā-).

(1) For shortening the double consonant after a short vowel in the roots *pac*, *ruc*, *sak* *phaṭ*, *tap* and in a number of other words, see §121 (6).

(4) The treatment of n+y is not quite definite. In some words the y is assimilated and in others it becomes j. The former seems to be the proper development in E.P.

sunṇā, WP. sunjā (śūnyā-); jann, WP janj (jānya-) cf. Mar. jānavsā (jānya+vāsa-); kanneā t., WP Kanj (kanyā) dhān WP dhāī, perhaps, for dhāñ *dhānj (dhānyā-); mannan, (mānyate), neārā (anyākāra-?). [M] anj (anya-).

(5) In m+y: the -y is assimilated.

uggamnā (udgamyate), ghummanā (HD ghummaī: *ghumyaī).

(6) In l+y, the y is assimilated but in many cases the resulting -ll- seems to have been aspirated at some stage, probably before Apabhraṃśa, for we find its traces in several languages at present. For Marāṭhī see Bloch §148.

Kallh, H. kalh (kalya-), pahlāg (palyaṅka-) etc. For further examples and exceptions see §§ 128-29.

(7) In v+y, the y was assimilated and the resulting vv became bb in EP, but remained vv in WP. Sindhi treats this group differently in the initial position from the interior one.

bāgh (vyāghrá-), sərbāh, sirbāh (Panj. sir+Skt. vyādhi-).ā-

(8) In sibilant+y, the y is assimilated and the resulting śś, ṣṣ fall together with ss.

-śy-: nassanā (naśyati), dissanā (dṛśyate), saulā (śyāmala-).

-ṣy-: russanā (ruṣyate), tussanā (tuṣyati).

-sy-: sālā (syālā-), hāssā (hāsyā-), hasnā (hasyate) or perhaps a loan from Hindi but the latter goes back to Pkt. *haṃsaī-ālas (ālasya-), kāssī (kāṃsya-).

(9) In ry, hy, the r and h are assimilated because they are never doubled in a group (see § 151). The resulting yy becomes jj but in the case of hy it is aspirated for h, also, like ś, ṣ, s, when assimilated, aspirates the resulting double consonant.

ry-: kāj (kāryā-), WP puḷḷanā (pūryate) EP pugganā may be an analogical formation after bhajj Ambālā bhagg; bhijj: Ambālā bhigg.

hy-: gujjhā (gūhya-). bājhhō (bāhyatāh), bōjh. (*uhya-:Pkt. vojgha-), dājh (*dāhya-). WP dajjh^{nā} (dabyate).

§162. Groups with r. In EP all groups containing r assimilate the r to its neighbouring consonant, and when it precedes a dental stop it often has the cerebralising effect besides assimilation. In WP which has a greater affinity to North-Western dialects, the group consonant + r behaves differently from the group r + consonant. This difference of treatment was much more prominent in Aśoka's time as shown by a comparison of the Shāhābāzgarhī, mansehrā and Gīrnār versions with those of Kālsī, Dhauli and Jaugada. The group consonant + r was preserved while the group r + consonant shifted its r to the initial consonant, doubling at the same time the consonant left single, or transpose^d its place with its own member so that the result in either case was a group consonant + r; thus we get dharmā- > dhram(m)a-, sārva->, savra¹. In WP. (also in Lahndī and Sindhi), the groups consonant + r, especially dental stops + r have remained unchanged, and the groups r + consonant in words beginning with a dental stop have shifted the r to the dental stop after doubling the other member. This latter tendency of shifting r is noticeable to some extent in Prithirāj Rāsau of Cand.²

Consonant + r: -

kr: kōh, S. kōhu (krōśa-) kōl, S. kōli (krōḍe), cakk (cakrā-) cukkā (cukra-). sūk (śukrā-) recorded by Mayā Singh must be a loan from Hindi or quoted from the Ādi Granth.

gr: gaṭṭlanā (grathnāti) gehā (grāka-), aggā (āgra-), jāgnā (jāgrati). graihn 'eclipse' is a ts. gās 'mouthful' is a loan from Hindi, grāh is a loan from WP; grās usually used in gaū grās 'portion of bread set apart for cows' is a ts. grāū or grā 'village' is a loan from WP the common word in EP being piṇḍ.

(1) Michelson: JAOS Vol. 30, 31.

Hultzsch: Aśoka's Inscriptions—Grammatical Sketch.

(2) dhram(m)a- for dharmā in the passage quoted by Beames in his Grammar. I p. 15.

ghr: bāgh (vyāghrā-).

jr: bajj 'calamity' (vājra-).

qhr: mīddhā (mēdhā-).

tr: tāhnā, WP trāhnā (trāsāyati), tōrnā WP trōrnā (trōṭayati) gōt, WP gōttar (gōtrā), cittā WP cittrā (citrakā-), cīttanā, WP cīttarnā (citrāyati), Cēt, WP cettar (caitra-), dohtā WP dōhtrā (dauhitra-), pōttā WP pōtrā (pāutra-), putt WP puttar (putrā-), patt, WP pattar (patrā-), sūt WP sūttar (sūtra-), dāttī WP dātrī (dātra-), tinn WP trai (trīṇi, Pkt tīṇi), (trāyah-). Guj. tran may be contamination for the two.

r after a dental stop does not cause cerebralisation. In tuṭṭanā it is due to the following -ṭṭ- cf. WP. truṭṭanā. Similar may be the case with taṭṭī, WP. traṭṭī. In ciṭṭā 'white' (citrā-) the form with a cerebral is perhaps chosen as a loan from some other dialect to distinguish it from cittā 'leopard.'

-ntr-: ād, WP āndar (āntrā-) etc. See § 112. (c).

dr: damm (dramma-), dākh (drākṣā), chidda WP chidrā chidrā-), dadd WP daddar (dadru-), nīd WP nīndar (nidrā). In dāhnā, if from drāghate, dr has become d. For -ndr-, -ndhr- see § 15.

dhr: giddh (grīdhra-); baddharī beside baddhī (vārdhra-) and sidhrā in 'sidhrā pudhrā' 'simple' (sidhrā-) are loans from WP.

pr: pauh (prabhā), pōhan (pravahāna-), pāunā (prāpayati).

br: bāhman (brāhmaṇa-), kubbā (*kubra-: kubhrā) cf. Guj. kubdū.

bhr: bhāī WP bhrā (bhrātā), bhaur (bhramara-), bhāu (bhrū- cf. Pkt. bhumagā, bhamayā Pischel § 124), bhaṭṭh (bhrāṣṭra-), bhāunā (bhramati).

mr: makkhan (mraṁṣaṇa-). When mr occurs in an internal syllable, a b develops between m and r, and the whole group

appears as -mb in Pkt. (Pisch. 1205). amb (amra-), tāmā WP trāmbā, trāmmā (tāmra-), tāmra (tāmra-paṭa-?)

śr: saun (śrāvaṇa-), missī (miśra-), WP mass (śmāśrū-), sass (śvaśrū), cauras (caturaśra-). For aśru->anjh, injh. see under -ms. §160.

§163. r+consonant:

-rk: akk (ar'ā-), ka'kar (karkara-), takkanā (tarkayate), takkalā WP tra'kalā (tarku-), makkar (markāṭa), sakkar (śarkarā). In WP tra'kaṭī in opposition to EP takkaṭī, the r after t is due to shift if the word is connected with the root √tark. WP srakk (but EP sakk) points to *śarka- rather than śālka.

-rg: bagg (vārga-), magghar (mārgaśira-), caugganā (caturguṇa-) gūggar (gargarī).

rgḥ: māhga (mahārgha-), ghaggarā (gharghara-). Lah. aggh (argha-).

-rc: kucc (kūrcā-)

-rj: gājḥnā (garjati), gujjar (gurjarā-), khajūr (kharjūr-) gājjar (gārjara-).

-rṇ: kann (kāṇa-), pannā 'leaf' (parṇā), unn (ūrṇā), cūnnā (cūrṇa-), punneṭ (pūrṇimā), siūnā seṇnā (suvārṇa-; sauvarṇa-).

-rt, -rth-, -rd-, -rdh-, see under Cerebralisation § 169.

-rp: sapp (sarpā-), kapāh (karpāsa-), khappar (karpara-), tappar, Lah. trappar (L.S.I VIII p. 326) (tālpa- connected with √trp MW.: *tarpa); ṭappanā, Poth. trappanā (*tarpati: ṭrpyati).

-rb: kabrā (karḥara-)

-rbh: gabbhā (gārḥba-), c:bbhar (cīrbhaṭa-), dabbh Mul. drabbh (darbhā-)

-rm: kamm (kāṛma), camm (cārma), kāman (kāṛmaṇa-), nimmal (nirmala-), WP. kummā (kūrmā-).

-ry: Dealt with under y-groups.

-rl: dūllō 'bridegroom'. H. dulhā, Guj. dūlū (durlabha-?)

-rv: cabbanā (carvati), caubī WP cahvī (caturvimśati-), khabbā (kharva-?)

-rś-: dassanā (darśayati), pāssā (pārśvá-), passalī (parśú-)
 -rṣ-: ghassā (gharṣa-), khassanā (karṣati), WP vassanā
 (varṣati). baras. sarhō, ārsī etc see under svarabhakti.

§164. Groups with l.

(1) In groups l+stop or m, l is assimilated

-lk-: bakk (valkā-), sakk (śálka-).

-lg-: guggal (gúlgulu-), phaggan (phálguna-), baggā
 (valgú-). bāg, WP vāg (valgā) perhaps a loan on account of

-lp-: tappar (tálp-?), WP kappanā (kalpayati).

-lb-: subb (śulba-) MW records śulva. also but -lv- > -ll-.

-lm : gummā (gúlma-).

(2) In groups l+y, y is assimilated with frequent aspiration.

See § 128.

(3) In groups l+v, d+l, and r+l, the l assimilates the other member.

-lv-: bil, bill in Mayā Singh's Dictionary. (bílva-).

-dl-: bhalā (bhadrá-: *bhadla-) allā (ādrá-: *ardla-), khullā
 'low, base' (kṣudrá-: *kṣudla-), In J. Pkt. chulla- culla- Pischel
 § 325).

-rl-: dūllā (durlabha-).

(4) -ll-: pallā (pallava-), challī 'maize-ear' (challi-). See
 also -ly- § 128.

§ 165. Groups with v.

(1) When coming after a guttural, palatal or cerebral
 stop, v is assimilated to the stop.

-kv-: karhnā (kvathati), pakkā (pakvā-)

-jv-: jalnā (jvalati).

-ṭv-: khaṭṭ (khaṭvā).

(2) Dental stop + v had three developments in MJ, viz.
 double dental, labial or palatal stops. (Pischel §§ 298-300). In
 Panjābī all the three have their traces, but it is difficult to say
 which was proper to it. For mārāṭhī, see Bloch § 130.

-tv- > -tt-: -ttan (-tvana-) as in *kurattan* 'bitterness', *palattan* 'yellowness'. -t (-tva-) as in *mitthat* 'sweetness'. *sat* (*satva*-) may be a loan.

-tv- > -pp-: -[p]pan, -panā (-tvana-) as in *kaurāpan*, *lucca-panā* etc.

WP *suhappan*. -p (-tva-) WP *suhnapp* 'beauty',

-ppā (-tva-) as in *budhēppā* 'old age'.

-dv- > -dd-: *dō* (*dvāu*) and its derivatives *dūjjā*, *dugganā* etc. They can, also, be explained as coming from *duvau* * *duv*- etc. cf. Pkt. *du*- in compounds. Lat. *duo*.

-dv- > -bb-: *bārē* (*dvādaśa*) and other numerals 22, 32, 42 etc. *beor* (*dvi* + *varaka*- 'cloth'), *bār* (*dvāra*-), cf. Guj. *bijā*. Mul. *beā* 'second'.

-dhv- > -ddh-: *ḍhaṭṭhā* (*dhvasta*-: **dhvaṣṭa*). In Panjābī *dh* was cerebralised on account of the second cerebral.

-dhv- > -bbh-: WP *ubbhā* (*ūrdhva*-)

-dhv- > -jḥ-: *jhandā* (*dhvajā* + *daṇḍā* Mar. *jhemḍ-jhankār* (*dhvani*-) if not purely onomatopoeic.

The group -dv- resulting from *ud*- followed by a word beginning with *v*- became -vv- in Pkts (Pischel § 298), and consequently *bb* in EP, and *vv* in WP.

baṭṇā, WP *vaṭṇā* (*udvartana*-) c/. H. *ubaṭṇā*, Sindhi *uṭaṇu*.

(3) In groups *v+y*, *r+v*, and *l+v*, *y*, *r* and *v* are assimilated. See § (9), 161 (7), (9) § 164 (3).

(4) In groups sibilant + *v*, *v* is assimilated.

-śv-: *sauhrā* (*śvaśura*-), *sass* (*śvaśrū*-), *sāh* (*śvāsa*-), *basāh* (*viśvāsa*-), *assū* (*āśvina*-), *pāssā* (*pārśvā*-).

-ṣv-: *māssī* (*mātrṣvasṛkā*).

-sv-: *pasijjanā* (*prasvidyate*) *sikā* (*svaka*-: **svakya*-) *sāk* (**svākya*-) are ts.: cf. *sakā*, H. *sagā* (*svaka*-).

(5) *hv*- becomes -bbh-, jḥbh, poṭh. jibbh. (*jihvā*).

§166. Groups with a sibilant. Sibilant + stop.

(1) In groups sibilant+stop, the sibilant appears as aspiration of the stop, the latter being doubled for which see § 150 (3)

-śc-: tirschā (tiraścā-), bicchū (vr'ścika-), picchā (paśca-), pacchō (paścima-).

-śṣ-: bikkharnā, bakharnā (viṣkirati), sukkā 'dry' but sukkhā 'a particular plant' śuśka-), pō'kkhar (pauṣkara-).

-ṣṭ-: aṭṭh (aṣṭau-), naṭṭhanā (naṣṭā-), muṭṭh (muṣṭi-), miṭṭhā (miṣṭa-), riṭṭhā (ariṣṭa-), piṭṭhī (piṣṭa-).

ṣṭr-: uṭṭh, ūṭ[h] (u'sṭra-), bhaṭṭh (bhrāṣṭra-), WP. oṭṭhā (auṣṭra-).

-ṣṭh-: kōṭṭhā (kōṣṭha-), kāṭh (kāṣṭha-), jēṭh (jyēṣṭha-), sēṭh (śrēṣṭha-), gūṭṭhā (aṅgūṣṭha-).

-ṣp-: bhāph- (vāṣpa-).

-sk-: khammhā (skāmbhā-), bakkkhar (upaṣkara-), bakhārā (vakaskāra-?).

-st-: than (stāna-), thammhā (stambha-), thōrā (stōkā), hatth (hāsta-), matthā (mastaka-), patthar (prastara-), natth (nastā) ātthamnā (āsta+?)

-sth-: thālī (sthālī), thāh (sthāgha-), thānī (sthāna-).

sp-: phāhā (spāśa-).

-sph-: phuṭṭanā (sphuṭyate), phōrnā (sphoṭayati).

-(2) In a group consisting of the final sibilant of a preposition and the initial stop of the following word, aspiration does not take place.

-ś+c-: nacōrnā (niścotate), niclā (niścala-).

-ś+k-: nikkalnā (niṣkalati : niṣkālana- 'driving out' Gobh.), -nakammā (niṣkarma-), cāuk (catuṣka-).

-ś + p-: naputtā (niṣputra-), caūppai (catuṣpaṭā-), Guj. cōpan (catuṣpañcāsat).

-s+k-: nakk (nās+ka-)?

-s+t-: nittarnā but H. nitharnā (nistarati), cauntī WP. cauttī (catustrimśat).

§167. Stop+sibilant.

(1) kṣ become k(k)h.

khār (kṣāra-), khīr (kṣīrā-), khōh (kṣudhā), akkh (ākṣi, ikkh (ikṣú) kakkh (kākṣa-), kukkh (kuṣṣi-).

makkhī (mākṣikā), pakkh (pakṣa-), sikkh (śikṣā), takhān (takṣānam cl. acc. of takṣan)

The words where kṣ appears as c(c)h are early loans from a ch dialect and appear with ch in other LAVs (Turner §89)? *e. g.* ricch, H. G, rich, Mar. rīs : ch > s(ṛkṣa-), kacch-(kākṣa, kacchā), churā, with ch in others (kṣurā-: churikā), taccha beside takhān (takṣati), macchar beside makkhī (mākṣā cf. AMg, macchiyā), chār beside khār (kṣāra-)

For tikkhā (tikṣṇa-) see Turner § 89. tinnhanā 'to prick, pr. would be a doublet from the same if it does not come from the root √trḥ cf. trṇédhu : *trṇdhati.

(2) t or p+s become c(c)h.

-ts- bacchā (vatsā-), macch (mātsya-) ussarnā (utsarati) goes back to Pkt. Guj. ucharvū may come from ucchalati. cf. nittarnā (nistarati) for the different treatment of ts or st when one member belongs to the root and other to the preposition.

-ps-: accharā (apsarā) guccā (guccha-: gr̥psa-).

(3) ṣṇ and ṣṇ appear as nh- or n if there be another s, h in the word.

tis (tr̥ṣṇā) may be a /s. from tr̥ṣā, or cf. tr̥ṣyāvat RV vii, 103', 3.

-ṣṇ-: WP unhālā, hunālā (uṣṇakāla-)

"sn": nhaunā (snāti), nēh (snēha-), nhū (snuṣā).

(4) -ṣm-: sm- appear as -ss- (Turner § 55).

-ṣm-: rassī (raśmī-), Initially ṣm- > m-: mass beside mucch (śmaśrū-), masān (śmaśāna-) is a loan because of -ś- > -s.

-ṣm-: tusī (*tuṣmē), kōssa (*kōṣmā), WP hussar (uṣma-)

-sm-: asī (asmé), bhass (bhasma) bissarnā (vismarati).

This treatment is peculiar to the North-Western Languages cf. kāśir, Kś word for Kashmir (kāśmīra-). Ludh. ambhātṭar 'we and others'; tumhātṭar 'you and others' are loans from H. They have not been recorded by Mayā Singh.

(5) Sibilant + y, r, v, and r + sibilant have already been treated under y-, r-, v- groups.

(6) Double sibilants become -ss-, or s- in unaccented syllables.¹

-ṣṣ- : nasang (niśṣaṅka-).

-ss- : nissarnā (nissarati).

§168. Groups with h.

-hm- > -mh- : bāhman (brāhmaṇa-), here mh has again been transcribed as hm to denote the tone. It can also be written bāmhan.

Other h- groups treated under three of their other members.

Cerebralisation.²

§169. The subject of cerebralisation has been dealt with by Dr. Bloch and Prof. Turner with respect to Marāṭhī and Sindhī respectively. The latter concludes that the phenomenon of cerebralisation was of a dialectal character, and that it was the result not of a single change, but of different changes which formed a number of different isoglosses (p. 557).

Examining the cases where ṛ and r, the chief cerebralising agents could have exerted their influence, we may say that Panjābī is a non-cerebralising dialect. The words where cerebrals appear in place of PI dentals must be held as loans from some ancient cerebralising dialect because they are found with cerebrals in most of the other non-cerebralising cognate languages also.

§170. Examples of Panjābī words containing:—

(i) PI dentals preceded at a distance by r. Here the dentals remained dental which subsequently disappeared. If they had become cerebral they should have appeared as ṛ, ṛh, (i.e., ṛ with a tone on vowels). bhāī (bhrāṭṛ-), mārēā (mārīta-), rōn (rōdana-), paihlā (prathilla-, c.f. prathamā-).

(1) A few cases of a secondary change of MI -ss- > -s- > h are found e. g., dīhnā dīssanā (dṛśyatē, Pkt. dīssāī, dīsaī). s > h is yet a living tendency. See Dr. Bailey's note JRAS. 1926.

2. Bloch §§108—109. Turner: Cerebralisation in Sindhi JRAH 1924 pp. 555-84. For cerebralisation in Vedic and Sanskrit see Wacker-nagel i. pp. 167 ff.

For gaṭṭh(i), gaṇḍh(i), paṛh, paraus(s)i, see Turner pp. 560—61.

(ii) PI dentals preceded immediately by r. These remained dental which, if single, disappeared later.

gheō (ghṛtá-), hīā (hṛdaya-), khittī (kṛttikā) mōeā cf. H. muā (mṛtá), pōhlō (pṛthula-), tijjā, tiā (tṛtīya-), kittā (kṛtá the -t- being doubled, or -tt- being added by the influence of suddhā, tattā etc.). buddhā. H. būrhā, S. buḍhō commonly derived from vṛddhā- should be referred to bṛdha- where the -dh- has been doubled on the analogy of Pkt. daḍḍha-. Pa. vuddha- beside buddha- and vaddha- may be due to contamination of vṛddhā- and bṛdha- miṭṭī (mṛttikā) is found with cerebral in all except Mar. māti.

(iii) r+dental. The dental remains dental.

-rt-: All Panjābī words containing PI -rt- are connected with the roots kartati 'to cut' and kṛṇatti 'to spin', and vārtatē 'to be' and 'to roll.' Where doublets appear, one has the dental and the other the cerebral to keep distinction of meaning. Thus kattānā 'to spin', kaṭṭānā 'to cut'; bāt 'thing, matter' (vārttā), bāt 'road' (vārtma-; vartih n.). For details see Turner p. 562). mṛttikā > P. miṭṭī H. maṭṭī, māṭī M. māti, Dog. mittī dental.

-rth-: sāth (sārtha-), sātthī (sārthika-), cautthā (catūrtha-)

-rd-: gadhā (gardabhā-), kuddanā (kūrdati), caudā (cāturdaśa), baddal (vārdala-), bahld (balivārda-), paddanā (pardati).

-rdr-: ṛ*āddā (ārdrá-), allā (*ārdla-). kaudḍī (kapardikā),

-rdl-: ṛchaddānā (chardati) are found with cerebrals in other languages also. ḍaddū (dardura-) is doubtful on account of the loss of -ra-.

-rdh-: addh (ardhā-), badhnā (vardhate), pacādh (pāścār-dha-) puādh (pūrvārdha-). The roots vardhate 'to increase' and vardhati 'to cut' have resulted in doublets in Panjābī, thus badhnā 'to increase'; baḍḍhanā 'to cut'. In muḍḍh (mūrdhā) the cerebral appears elsewhere also,

(iv) Dental+r. They remain dental after assimilation.

-tr-: gōt (gōtrá-), putt (putrá-), etc. For further examples see §162. Only cittā 'white' (citrá-) appears with cerebral perhaps to distinguish it from cittā 'leopard'.

-dr-: chiddā (chidrā-) etc. See §162. dāhnā 'to lay down' (drāghate), dūnnā, if from drōṇa-, may be loans. For āṇḍā, ḍaṇḍā etc. see Turner p. 566.

-dhr-: giddh (gṛdhra-), baddhī (vārdhra-).

(v) The cases where PI dentals uninfluenced by the vicinity of r, ṛ appear as cerebrals in Panjābī are common to all other languages except painā (patati) where cerebral is shown in Prākṛit, Hindī, Gujrātī etc. The following may also be noted: nacōṛṇā (niścotate), juṛṇā (yuta-), bahēṛā (vibhītaka-), haraṛ (harītakī-).

In the last three words the ṛ may be a suffix.

(vi) "l", n in all positions have become alveolar in EP.

§171. Mention however may be made of the tendency to cerebralise a dental stop occurring in the vicinity of another cerebral stop. This tendency is found in Hindī, Gujrātī (Turner §44), in Sindhī (Turner p. 570) and in Marāṭhī (Bloch §119).

ṭuṭṭ-, WP truṭṭ-, H. G. ṭūṭ- (truṭyati), ṭuṭṭhānā (tuṣṭa-), dūddhā, dūṛh (Pkt. divaddha-), ṭaddhānā (tardati); ḍaṇḍā (ḍaṇḍā-), ḍaddū (dardura-), diūṭ (dīpa+vartī-), ḍahīṇḍī (ḍadhibhāṇḍa-), ṭhaṭhērā (tvāṣṭṛ-), ḍāddhā (dārdhya-), ṭhaṇḍhā but Mar. thaṇḍā (stabdha-), ḍhaṭṭhā (dhvasta-: *dhvaṣṭa-), ḍhiṭh (dhrṣṭa-), WP dīṭṭhā (drṣṭa-); ṭeddhā, H. ṭerhā but WP trēddhā; ṭaṭṭī but WP traṭṭī, but EP tur, WP ṭur (turati); ḍar (darati) ṭhērā (sthavira), dēr: ḍēr, ḍōrī (dōraka).

In the presence of ṛ the dental remains, thus tōṛ, dhaṛ, dāṛhī, Guj. *id.* but H. dāṛhī.

ṭhaṭṭī 38.

ṭhiṭṭar 78.

ṭhaḍḍ 3rd Eng. third > thāḍḍ.

BSOS IV 2

Svarabhakti.

§172. Examples of *svarabhakti* are fairly common in Prākṛits (Pischel §§ 131-40) where they probably represent *tatsamas* or late borrowings from Sanskrit after the tendency for assimilation had died out. Mediæval and Modern languages contain even a greater number of examples of *svarabhakti* in *tatsama* words.

A few cases of *svarabhakti* are noticeable in Panjābī which in other respects seem to be *tadbhavas*, e.g., sarāhnā, WP salāhṇā, in rapid speech srāh-, slāh- (*śrāghate: ślāghatā, cf., √śrāth: √ślath). Other words like g^rāu, WP girā or g^rā, (grāma), bh^rā, WP id., L. bhirā (bhrātā), g^rāh, WP id., L. girāh (grāsa-) are loans from a Western dialect (probably WP). EP gās (grāsa) is a loan from Hindī.

§173. The Panj. prefix paṛ- meaning 'secondary' as in paṛbāl (*pravāla-), paṛdand (*pradanta-), paṛhattī ('prachatti-), or 'one degree further removed' as in paṛōttā (prapautra-), paṛnānnā, p^rāddā etc., is rather difficult to explain. It may perhaps be better connected with prati-. If it is really a case of *svarabhakti* from pra-, then why does r change to ṛ?

§174. In the following words, *svarabhakti* goes to Prākṛit:—barh-, barhā, WP varh- beside vass-, varhā (varṣati, varṣā, cf. AMg. varisa-), sarhō (sarṣapa-, cf. AMg. sarisava-). bar^s 'year; to rain' and ārsī (ādarśa-, Pkt. ārisa-) are loans from Hindī on account of the preservation of -s-.

Insertion of Plosives.

§175. It sometimes happens that between the nasal n or m and the following r or l, a voiced plosive of the same class as the nasal, is inserted. A few cases of this kind are found in Panjābī.

-nar->-ndar-: bāndar (vānara-), pand^rā (Pkt. pannarasa-), basantar 'fire' perhaps through *basāndar (viśvānara- cf.

vaiśvāndara- found in the Siyāḍoni inscription of the 10th century A.D., Z.D.M.G. Vol. 47 p. 576). The change -nd->-nt- may have been due to the influence of basant (vasanta-) *ts*.

The tendency is found in later borrowings, *e.g.*, hundar, hūdar beside hunar (Pers. hunar).

-mr->*-mbr->-mḃ-: This change is found in Pkt. also cf. Pischel §295. amb (āmra-, Pkt. amba-), tāmḃā (tāmra-, Pkt. tamḃa, Aśokan tamḃapaṇṇi); H. bāḃī or bambī (vamrī, cf. valmīka-). Panj. barmī may be a *tatsama* with metathesis. Ambarsar whether connected with Amar 'the third Sikh Guru', or with amrat, amart, ammart 'nectar' (amṛta-) *ts*.

Recently the change has taken place in Persian loan-words *e.g.* ambīr, ābīr or amīr (Pers. amīr).

-ml- > Pkt. -mbil- > -mbl- or -ml-: imblī or imlī (amlīkā) cf. J. Pkt. -amḃa, amḃila- from amla. Pischel § 295.

In *tatsamas* a plosive is inserted between anusāra and h; *e.g.* siṅgh (siṃhā).

Insertion of *r*.

§176. The N. W. languages ṣiṇa, Kashmīrī, Sindhī, Lahndī and Western Panjābī have preserved some consonant-groups in which *r* formed the second member, *e.g.*, ṣ. kriū, K. krūh, S. krōhu, L, WP krōh (króśa-). In the following words *r* is inserted erroneously perhaps on the analogy of the preserved groups. Some of these words are found in EP and Hindī also. Thus kṛrōṛ *m*- 'ten million' but kōṛī *f*. 'score' (kōṭi-), sṛāp *ts*. (śāpa-), karmandal *ts*. (kamaṇḍalu). kṛrōp *ts*. (kōpa) perhaps on the analogy of kṛrodh; WP trikkhā (tīkṣṇa-), WP tarkhāṇ (takṣāna-), WP mēthrā, WP srakk (*śarka-: śālka-), WP traṭṭī, WP trēḷ etc. Their EP equivalents have no *r*. In srakk and traṭṭī, the *r* may be due to anticipation owing to a group *r*+consonant occurring in a following syllable for which see § 162.

Doubling of PI intervocalic stops.

§177. In a few words PI intervocalic stops (other than cerebrals) appear doubled in Panjābī instead of being lost. For a similar phenomenon in Prākṛits see Pischel § 90. Thus lakkaṛ (lakuṭa-) cf. Nep. lauro 'stick', Panj. H. laurā 'penis'; thabbā (stabaka-), uppar, H. ūpar (upari, cf. AMg. uppim beside uvarim), assī, H. id., (asīti-). The case of ikk, L. hikk (ēka-) is puzzling. In Pkt. we get ākka- and ikka- presumably for 'ēkka- from which the expected form in Panjābī would be āk as in Hindī, Gujrātī and Marāṭhī. cf. Panj. H. G. khēt, Mar. śāt (kṣētra-, Pkt. khētta-, khitta-). In Iranian also the initial vowel was not i.

Metathesis.

§178. Metathesis is common in words borrowed from Persian and especially in the mouths of illiterate speakers, thus kāccū, cākkū (cāqū), nuksā, nuskā (nuskha), kājak, (kāgaz), dējka (dēgca), bujkā (buqca), nuskān (nuqsān) etc. From Sanskrit words the following may be noted:—

baltōh, ⁶batlōh (vartula+lōha-), hamēl 'necklace' (mākhala-?), cīrbā 'flattened parched rice', H. civṛā or ciūrā (cipīṭa-), kaurā, H. karvā (kaṭuka-), WP partōh, patrōh (putravadhū-).

Contamination.

§179. Sometimes two words of a similar meaning so combine as to become a new word, e.g. palēṭṭhā or palōṭṭhā (Panj. paihlā+jēṭṭhā), palōs (Panj. pāl+pōs), 'mhāis (Panj. māih+H. bhāis).

Onomatopoesis.

§180. There is quite a large number of words which denote some sort of noise or motion. All of them seem to be onomatopoeic though some are connected with Sanskrit or even Vedic words which again are most probably onomatopoeic. Two terminations are chiefly used in forming such words and are perhaps connected with the PI verb kārati.

(1) —k as in karāk, kharāk, garhak, dharāk, bhārak, bharāk, marāk, jharāk, rīrak, tarāk, tirāk, pharak, rarak; sarak (sarati),

khurak, surak, cirak, curak, ghurak; kilak, bilak (vilapati), tihlak, chahlak, duhlak (dōlāyate); camak (camat-), damak, lamak (lambate), dhamak (dhmāti); ṭaihk, baihk, sai hk (śvasiti), caihk, būhk (bukkati); cīk (cītkāra-), phūk (phūtkāra-), thukk (thutkāra-), cukk, ṭukk (truṭyaté) etc. Some of these do not strictly denote sound or motion.

(2) -kar or -kār as in—

sūkkaṛ, hūṅgaṛ (hum-), pukār (pūt), hūghār (humkāra-). khāghār (Panj. khaṅgh 'cough'), dhakār or ṭaghār [tæk.a:r] etc.

Shift of Stress-accent.

§181. A stress accent or something with functions similar to its has been assumed to exist in Sanskrit and its subsequent stages. As regards its place in the word, Professor Jacobi's theory of penultimate accent (Z. D. M. G. Vol. 47 pp. 574 ff) as developed by Sir George Grierson (JRAS 1895, ZDMG. Vol. 49 pp. 401 ff) has been generally accepted upto now. This theory, however, remarkably fails in the case of words whose syllabic scheme in the Prākṛit or Apabhraṃśa stage was $\underline{\check{x}} \times \underline{\check{x}}, \check{x} \check{x} \times \underline{\check{x}}$, or $\check{x} \times \check{x} \underline{\check{x}}$. Take for instance the words vaṇijyam (Pkt. vaṇijjam $\cup \times \times$) and tiraścā- (Pkt. *tiracchao $\cup \times \cup -$).¹

According to this theory the words should appear as.		But we actually get.	
H. *banfj	*tirāchā	ban ^a j	tirchā
EP. *baniij	*taracchā	ban ^a j	tirchā
WP. L. *vaṇ'ijj	*tiracchā	vaṇ ^a j	tirchā
Guj. *vaṇij	*tarāchō *tirāchō }	vaṇ ^a j	tirchō

(1) \cup denotes a short syllable, \times a syllable *heavy by position* on'y and $-$ a syllable containing a long vowel.

§182. A study of such words leads one to the conclusion that at some time prior to the compensatory lengthening of short vowels in front of consonant-groups in Hindī and Gujrātī, a shift of accent took place by which all words received accent on the initial syllable except those containing long vowels in their non-final syllables in which case the accent fell on the syllable containing a long vowel that was nearest to the final syllable.

§183. That there was a strong tendency to accent the penultimate syllable some time about the Apabhraṃśa stage may be inferred from such foreign words as J. Skt. Akabbara- (Pers. Akbar), suratrāṇa- (Pers. sultān), turuṣka- (Pers. turk) etc.

Detailed Examination.

§184. (1) Monosyllables may be left out of consideration firstly because very few of them have survived and secondly because the accent has kept the same place in them, there being no room for shift.

§185. (2) Dissyllables, too, require little consideration because in their case (what is the first syllable is also the penultimate. They have become monosyllables in Panjābī open or closed, and when the latter type ending in a neutral vowel becomes dissyllabic, the place of accent remains unchanged.

— —	yādi,	Pkt. jaī	>	EP jē
	kāti,	„ kaī	>	„ kái, H. id.
	kara,	„ kara	>	„ kár, H. id.
— —	kalā,	„ kalā	>	„ kál, H. id. Guj. kál.
× —	saptá,	„ satta	>	„ sátt, H.G. sāt.
× —	lajjā,	„ lajjā	>	„ lajj, H. Guj. lāj.
— ×	vāla-,	„ —	>	„ bál, H. id., WP váhl.
× —	bandha,	„ baṃdha	>	„ bánnh H. Guj. bádh.
	etc.	etc.		

§186. (3) Among trissyllables the schemes $\check{x} \ u \ \check{x}$, and among tetrasyllables the schemes like $\check{x} \ \check{y} \ \check{x}$ or those involving a naturally long syllable (—) after a syllable heavy by position

only (x) do not call for any discussion as here also, the accent falls on the same syllable according to the old and the new theories.

— — — kárati, Pkt. karaī > EP káre, H. Guj. *id.*

... × karaṇam, „ karaṇam > „ káran, S. káranu
ghata-, „ ghaḍaḍo > „ ghárā, H. *id.* Guj. ghārō

$\underline{x} \subset x$ kuṇḍa-, „ *kuṇḍaō > „ kúṇḍā, H. kūḍā, Wl'.
kúnnā

ghaṇṭa-, „ *ghaṇṭiā > „ ghāṇḍī, H. ghāṭī
 kāla-, „ kālāō > „ kālā, H. *id.*

palāsá-	„	palāso	>	„	palāh;
karpāsa-	„	kappāsō	>	„	kapāh, H. Guj. kapās.
āsāḍha-	„	āsāḍhō	>	„	hāḥ, H. asāḥ, Guj.

asāḍh

gopāla-, „govālō > „guāl, H. *id.* Guj. guāl.

— — — — prasarati, „ pasaraĩ > H. pás(a)rē

$\cup \times --$ *parisvēdat,, > EP parseō, parsē, G.
parsēv (o)

— purāṇa-, „ purāṇaō > „ purāṇā, H. *id.*

x ◡ — carmakāra-, „cammaṃārō> „cáměār, Н. camār

cakravāka-, „, **cakkavāō** > „, **cākvā**. H. *id.* The expected form would be ***cakvā**, but that being the regular accentuation of causal verbs has shifted the accent from the final to the initial syllable.

Moreover there is an overwhelming majority of words ending in unaccented final long vowels in Hindī, Panjābī, Rajasthānī and Gujrātī. cf. śālvā (*suāo सपाद)

— ८ — — lōhakāra-, Pkt. lōhaṃrō > EP luhār, H. *id.*

— ८ — — śītakāla-, „ sīyaālō > „ seāl

x - ◡ - prakhyāna-, „^apakkhāṇaō> „ pakhānā

x — — — sambhālayati, „ sambhālēi > „ samhālā,
etc. etc. „ H. sābhālā.

§187. (4) The schemes explained by the new theory are those where a syllable *heavy by position only* falls in a non-initial position without being followed by a naturally long syllable. The final syllable, of course, is not taken into account. Such are the schemes $\underline{x} \times \underline{x}$ among trissyllables, and $\underline{x} \times \sim \underline{x}$, $\underline{x} \sim \times \underline{x}$ or $\underline{x} \times \times \underline{x}$ among tetrasyllables.

$\sim \times \underline{x}$	anicchā	> Guj. ānach
$\sim \times \sim \underline{x}$	apūtra-	> EP. āut, H. <i>id.</i>
	āraṇya-	> H. ārnā 'wild'
	alakta-	> EP. H. āltā, Guj. āltō
	alakṣya-	> Guj. ālakḥ
	alagna-	> H. ālag (Fallon's Dictionary), EP. alāgg may have been formed from lagḡ.

(Deś.) kaḍacchū-	> EP, H. Guj. kārchī
kaṇḍaka-	> Panj. kāṛāg (recorded in Dictionaries).
kaṇḍa-	> EP, H. karni but G. karāḍī 'goldsmith's tool', and karāṇḍō 'box'.
kuṭumba-	> EP kūrām, H. kūrṃā, kūnbā, kūmbā S. kūrṃu.
kulattha-	> EP, H. kúlthī.
kṣurapra-	> EP, H. khúrpā. G. khúrpī, S. khúrpo.

(Deś) khaḍakkī-	> H. khīrkī, Guj. khārkhi
tarakṣa-	> WP táraḥ, Guj. táras
tiraścā-	> Panj. H. tīrchā, Guj. tīrchō.
dhāritrī	> EP, H. dhārat, dhārtī, Guj. <i>id.</i>
paraśvāḥ	> EP, H. pársō

*parīśyā (cf. avaśyā) G. paras *f.* dew, frost

*prathilla- > EP páihllā, H. paihlā, Guj. pēhlō

pralagna- [Pkt. *palamga-] > Poṭh. pālāgnā. "a string fastened round the neck of a pot". For -nā cf. S. virñño.

pralambatē > WP pálamnā

bahutva- > EP. báuht, H. WP. báhut

manuṣya- > WP mún^{as}

*maricya- > EP, H. mīr^{ac}, WP mār^{ac}.

Pkt. mahamta G. mehtā H. maihtā

vañijya- > EP, H. bán^{aj}, WP., Guj. vāñ^{aj}.

varatrā- > H. bárat, Guj. vārat, S. vart

vahaṅgikā- > EP. H., bāhgi, WP vāhngi

virikta- > S. vīrto 'tired'

viricyatē- > S. vīrcanu 'to be tired'.

($\begin{smallmatrix} \times & \times \\ \times & \times \end{smallmatrix}$) vilagnā- > [Pkt. *vilamga-] > EP., H. bilāg, S. vīrñño,
($\begin{smallmatrix} \times & \times \\ \times & \times \end{smallmatrix}$) Guj. vālagvū, WP vālagñā.

vilamba- > H. bīlam, WP. vilam

vilambatē > WP. vilamñā.

viṣamyatē > EP., H. bīsamñā.

sapatnī > H. sāut 'co-wife'.

saputra- > Panj. sāut.

*Sarikkha- (cf., Pkt. sārikkh-, sariccha- Pischel §245).

> Panj. H. sarkhā, Guj. sārkhū.

suruṅgā > Panj. H. Guj. surāg.

sulagna- > Panj. H. sūlagnā, Guj. sālagnvū

haridrā > EP hāldī, H. hāldī, Guj. haḷad

WP hārdal.

($\begin{smallmatrix} \times & \times \\ \times & \times \end{smallmatrix}$) — araghaṭṭa — > H. árhaṭ, ráihaṭ by early loss of a-;
Panj. hāhlṭ by metathesis.

balivārda- > EP káhlđ, báuld.

udvartana- > H. úbṭan; EP. bāṭñā. WP vāṭñā through
an early loss of -u-.

($\begin{smallmatrix} \times & \times \\ \times & \times \end{smallmatrix}$) — } paryaṅka- > Panj. páhlāg H. pālāg cf. pālkī.

($\begin{smallmatrix} \times & \times \\ \times & \times \end{smallmatrix}$) — } paryasta-Pkt. pallaṭṭa- > Panj. pāl^{at}ñā, H. id.

vijñaptikā > H. bintī.

sambudhyati > Panj. sámjh^{an}ā, H. id.

salyaka (P-kt. *sállamka-) > EP sáhlāg.

($\begin{smallmatrix} \times & \times \\ \times & \times \end{smallmatrix}$) — } kauṭumba- > Panj. kōrmā

($\begin{smallmatrix} \times & \times \\ \times & \times \end{smallmatrix}$) — } dauhitra- > EP dōhtā, H. id., WP dōhtrā.

dūrbhikṣa- > H. dubhuk (plutts), dubhak
L. S. I. IXi. p. 491).

nāraṅgikā > EP nārāgī.

māṇikya- > EP. mānak, H. *id.* WP. Guj. māṇak.

§188. Besides the above words there is a number of grammatical formations which could not be explained satisfactorily without the application of the theory of accent-shift. They are:—

(i) Present Participles.

karant-, Pkt. karaṃta- > Panj. kárdā, Poṭh. kárnā,
H. kártā, Guj. kártō. See also §§ 117 and 156.
Lah. karendā is from Pkt. karaṃta-.

(ii) Present Indicative III pl.

karanti > Panj. káran see also §156. H. karē, O.H.
karahī cannot come from karanti.

(iii) The s- future of Gujrātī, Rājasthārī and Lahndī.

kṛiṣyāmi, Pkt. Karissāmi > Lah- Karsā, Raj. karsyū
„ Pkt. Karissam > Guj. kariś, pronounced
[ˈkariś], dialectically káras.

(iv) The -b- infinitive of Eastern Hindī, and the -vū infinitive of Gujrātī.

Kartavyam, Pkt. kariavvaṃ > E. H. karib, Guj. karvū.

§189. There are a few exceptions several of which are common to Panjābī, Hindī and Gujrātī. They are probably late borrowings introduced after the tendency for accent-shift had died out, and the penultimate-accent had come into existence once more for which see below §191.

× × × niśāṅkam > Panj. nasāṅg, H. nisaṅk

× × — prasvidyate > Panj. paśijānā, H. paśijnā.

prasvinna- > H. paśinā, Guj. paśinō.

aṅgúṣṭha- > Panj. gúṭṭhā, āgúṭṭhā, H. āgúṭhā, Guj.
aṅguṭhō?

agniṣṭhá- > Panj. gíṭṭhī, āgíṭṭhī, H. āgíṭhī, Guj. *id.*

niṣkarma- > Panj. nakāmmā, H. nikāmā, Guj. nakāmū.

niṣputra- > Panj. napúttā, H. nipūtā

mañjiṣṭhā > Panj. H. majiṣṭh, Guj. *id.* The Panj. word is evidently a loan from H.

*pracchanṭati > Panj. pachāṇḍ'nā; perhaps H. pachāṇnā, Guj. pachārvū with loss of nasalisation; cf. H. chāṭnā, Guj. chātvū.

ekastha- Pkt. ěkkaṭṭha- > H. ikātṭhā beside iḱṭhā, }
Pkt. ěkkalla- > H. akēlā beside iklā }

Panj. kātṭhā kállā on account of the loss of a- before the shift of accent took place.

× karāṇḍa- > Guj. karaṇḍō beside Panj. H. karnī.

(Deś) varaṇḍa- > Panj. barāṇḍā, H. barāṇḍā.

pranapṭṛ- > H. panātī.

*sarikkha- > Panj. saríkkhā, H. saríkhā

— — — nirīkṣā > Panj. nír^okh, H. *id.* Guj. *id.*

parīkṣā > Panj. H. Guj. párah.

— — — — — ārātrikā > Panj. H. Guj. ār^otī. The expected form would be *arātī. The Sanskrit word itself is late and doubtful. Perhaps the word comes from ārakta- or *ārātrika-.

190. Then there are a few numerals which show irregular accentuations e.g. :

unāttī (29), H. unāttīs beside úntīs and untīs.

unanjā (49), H. uncās beside úncas.

akvānjā (51), Hindī form is regular ikyāvan.

bavānjā (52), „ „ „ bāvan.

tavānjā (53), „ „ „ trēpan.

curānjā (54), „ „ „ cāvvan.

pacvānjā (55), „ „ „ pácpan.

chapānjā (56), „ „ „ chāppan.

satvānjā (57), „ „ „ satāvan.

aṭhvānjā (58), „ „ „ aṭhāvan.

unháttar (69), H. unháttar.
 pájháttar (75), H. picháttar.
 sanháttar (77), H. satáttar.
 aṭhattar (78), H. aṭháttar.

In other numerals of this decade, Panjābī has a long vowel in the second syllable, as an alternative pronunciation.

e. g. kaháttar (71), baháttar (72), teháttar (73), cuháttar (74), cheáttar (76). Hindī has the short vowel.

§191. Recently Panjābī has lost the tendency of accent-shift and has again developed penultimate accent thereby giving rise to schemes like $\sim \times' \sim$ etc. Such words are chiefly

- (i) *tatsamas*;
- (ii) loans from Persian and English, or
- (iii) words of unknown origin:
 - (i) parsiddh, parlákkh, basánt, mahánt, namítt, nakhiddh, bak(p)th, nacínt, paklánd, aḍámbar etc.
 - (ii) pasínd, patáṅg, nagánd, kamánd, maláṅg, pagámbar, tamáncā; Satámbar, Dasámbar-etc.
 - (iii) ghasúnn, ghamánd, bharínd, rabidd, dabáall, taríṅg, gharámm etc.

Most of the words of groups (i) and (ii) are common to Hindī and Gujrātī. Examples of the third kind also can be found in these languages.

INDEX OF PUNJABI (LUDHIANI) WORDS.

The diacritical marks and the infinitive sign -(a)=nā of a root affect the order. **Bl.** means that the other cognate forms are to be found under the Marāṭhī word in the index to Bloch's **La langue marathe**. Other abbreviations are

Amb. = Ambala District,	Mūl. = Multānī,
D. = Dōgrī,	Pers. = Persian,
G. = Gujrātī,	Poā. = Poādhī,
H. = Hindī,	Poṭh = Poṭhohārī,
K. = Kāngrā dialect,	S. = Sindhī,
Ks. = Kashmīrī,	ṣ = ṣiṇā,
L. = Lahndī,	Pkt. = Prākrit,
M. = Marāṭhī,	Skt. = Sanskrit,
Mal. = Malwaī,	Ved. = Vedic.

The accent mark on Panjābī words represents the stress, and that on Skt. words the pitch-accent.

Where the pronunciation is not correctly represented by the transliteration, a phonetic transcript is added within square brackets.

ā v. pres. I sing., unemphatic=	āddā m. 'ginger'. M. ālē Skt.
hā 'am', §133	ādrā- §15, 170 iii. Bl.
abāḥ f. 'sound' Pers. āvāz. §52	addh m. 'half' M. ādhā Skt
abēr f. 'delay', Poa. bē, Skt.	ardhā- §170 iii. Bl.
avelā §143 V.	adhāram [ə't̪ɔrəm] m. 'impiety'.
abhāggā [əp,ag:a] a. m. 'un-	ts Skt. adharma- §89
lucky', H. abhāga Skt.	agāhā=gāhā q. v.
abhāgya- §89	agg f. 'fire'. m. āg Skt. agnī.
ābīr=amīr q. v. §15, 49, 154 (1) Bl.
āccharā f. 'nymph., girl's name'	āggā m. 'front', H. āgā. Skt.
Skt. apsarā § 167 M. āsrē Bl.	āgra- §162
ād f. 'entrail' W. P. ādar,	āggē adv. 'in front' H. āgā M.
M. āt Skt. āntrā-. §155, 162. Bl.	agyā Skt.* agra-kē §103 Bl.
aḍāmbār m. 'ostentation' ts. Skt.	aggh (Lah.) m. 'price' Skt.
āḍāmbara §191 (i)	argha- §163

- āgūr *m.* 'granulations in a healing sore'. || Skt. ānūra § 155
 āincī *f.* 'inch' || Eng. inch § 30
 ajj *adv.* 'to-day' || M. āj. || Skt. adyā- § 161 (2). Bl.
 akbānjā = akvānjā *q. v.*
 akhā (u) ṇ (W. P.) *m.* 'proverb'. Skt. ākhyāna- § 52, 161
 akhārā = khārā *q. v.*
 akk *m.* 'particular plant'. || H. āk. Skt. arka- § 163
 akkh *f.* 'eye', || Amb. ānkh || M. ākh, ās. || Skt. āksi- § 49, 113, 167 Bl.
 ākkhī *adv.* 'with eyes' || Pkt. akkhilim § 133 b
 akvānja *adj.* 'fifty-one' || H. ik(y) āvan, M. ekāvann. Skt. ekapañcāṣat § 135 190
 alāgg *adj.* 'separate' || H. alag || Skt. alagna- § 187
 alāj *m.* 'remedy' || Ar. 'ilaj. 53
 ālakh (G.) 'unknowable' || Skt. alakṣya- § 187
 ālas *m.* 'laziness' || M. āalas || Skt. ālasya- § 161 (8) Bl.
 āllā *adj.* 'wet'; || M. ālē 'ginger', Skt. *ārdla- § 143, 164, 170 iii. Bl.
 āltā *m.* 'red dye' || M. altā || Skt. alakta- § 187 Bl
 amān *m.* 'faith' || Pers. imān § 53
 amb *m.* 'mango' M. ābā. || Skt. āmra- 22, 162, 175. Bl.
 Āmbarsar *m.* 'Amritsar' § 175
 ambīr = amīr *q. v.*
 amīr *adj.* 'rich' || Ar. amīr § 175
 āmmā *f.* 'mother' || H. id. || Skt. ambā- 155
 ān *f.* 'prohibition? order?' || M. ān Skt. ājñā § 154 (2) Bl.
 ānach (G.) *f.* 'disgust' || Skt. ānicchā § 187
 anāj *m.* 'cereal' || H. id. || Skt. annādya- § 51, 158
 anām *m.* 'prize' || Ar. in'ām § 53
 āndā *m.* 'egg' || H. āndā, || Mal. ānuā, 'eye-ball'. || Skt. āndā- § 15, 155, 170 IV.
 aṅg *m.* 'mark' || H. G. M. āk. || Skt. āṅkā- § 155. Bl.
 āṅgūr = āgūr *q. v.*
 anhērā = nhērā *q. v.*
 ānjan *m.* 'collyrium', || H. id. || Skt. āñjana- § 155
 ann *m.* 'food', || H. id. G. - || Skt. ānna- § 158
 ānnhā *adj. m.* 'blind', || Amb. andhā [āndā], || H. andhā, ādhā || Skt. andhā- § 155
 āp *pron.* 'self' || M. āp, || Skt. ātmā § 49, 154 (4) Bl.
 āpnā *pron.* 'own', || W. P. āpnā, Mul. āvdā || H. apnā || Skt. ātmanah § 22, 154 (4)
 āppanā (W. P.) *v. i.* 'to reach' || M. upadṇē || Skt. utpatati § 36 Bl.
 arām *m.* 'relief' || Pers. ārām § 52
 ārhaṭ (H) *m.* Persian wheel || Panj. hālṭ, || Skt. araghaṭṭa- § 187
 arind *m. f.* 'castor', || H. arindī || Skt. ēraṇḍa- § 55
 ārnā (H) *adj. m.* 'wild' || Skt. āraṇya- § 187

- ārsī *f.* 'ring with a mirror' || H. *id.*
 Pkt. ārisa- || M. ārsā *m.*
 'mirror' || Skt. ādarśa-
 — §163, 174 **Bl.**
- artālī *adj.* 'forty-eight' || H. artālīs
 Skt. aṣṭacatvāriṃśat — §116
- āratī *f.* 'wavering light before an
 idol'. || M. ārat || Skt. ārātrikā
 §189 **Bl.**
- āsā } *pron.* 'we.' M. āmhī || Skt.
 āsī } Ved. asmé (*dat. loc.*)
 — §50, 167 **Bl.**
- asāī *m.* 'Christian' || Pers. 'īsā+-ī
 — §53
- asān *adj.* 'easy' || Pers. āsān — §52
- āssī *adj.* 'eighty' || M. ēśī, aiśī. ||
 Skt. aṣṭī- — §177 **Bl.**
- āssū *m.* 'N. of a month' || H.
 asauj || Skt. aśvinā- — §165
- āthnā *v. i.* = ātthamnā *q. v.*
- aṭhāttar *adj.* 'seventy-eight' || H.
id. Skt. aṣṭasaptati- — §190
- aṭhvānjā *adj.* 'fifty-eight' || H.
 aṭṭhāvar || Skt. aṣṭapañcāśat
 — §190
- āṭṭā *m.* 'flour', || Mul. āṭṭā, || M. āṭ
 Pkt* āṭṭa- — §22 **Bl.**
- aṭṭh *adj.* 'eight'. || M. āṭh. || Skt.
 aṣṭāu — §15, 166 **Bl.**
- ātthamnā *v. i.* 'to set sun' || Skt.
 āsta+ayana-? — §25, 168
- ātṭhan *m.* 'evening' || Skt. āsta-
 — §25
- āū *f.* 'pus' || W.P. ā || M. āv. || Skt.
 — §103 **Bl.**
- āulā *m.* 'myrobalan' || H. āvā || M.
 avā || Skt. āmalaka-
 — §140, §119 (2) **Bl.**
- aut *adj.* 'sonless' || W. P. H. *id.* ||
 Skt. apūtra- — §138, 183
- ayālī (WP) *m.* 'shepherd' || Skt.
 ajapāla- — §138
- ayāñā (W.P.) *adj. m.* 'ignorant'
 Skt. ajānat- — §138.
- bacc *m.* 'young ones', || W.P. vacc
 Skt. āpatya- — §51, 138, 161 (2)
- bācchā *m.* 'calf' || M. vāsrū || Skt.
 vatsā — 167 **Bl.**
- bacháunā *v. t.* 'to spread' || Skt.
 vicchādayati — §152
- bachérā *m.* 'colt' || Skt. vatsatara-
 — §103
- bachōrnā *v. t.* 'to separate' || Skt.
 *vicchoṭayati — §109
- báddal *m.* 'cloud' || M. vādal. || Skt.
 vārdala- — 22, 170 *iii* **Bl.**
- báddhānā *v. t.* 'to cut. || Skt.
 vārdhati — §170 *iii*
- báddhī *f.* 'thong' || WP vāddhārī
 M. vādh || Skt. vārdhira-
 — §170 *iv* **Bl.**
- bāddhī *f.* 'bribe'. || W.P. vāddhī
 Skt. vṛddhi-. *vārdhika- — §22, 96
- bādhnā *v. i.* 'to increase' || H.
 baṛhnā, || WP. vadhnā || M. vādhnē
 || Skt. vārdhate §170 *iii* **Bl.**
- bāg *f.* 'rein' || WP. vāg, || H. bāg ||
 Skt. valgā — §25, 164
- bagg *m.* 'herd' || WP. vagg || Skt.
 vārga- — §163
- baggā *adj. m.* 'white' || Skt. valgú-
 — §164
- bāgh *m.* 'tiger' || M. vāgh, || WP. *id.*
 Skt. vyāghrá-
 — §81, 161 (7), 162 **Bl.**
- bagheār [bəgea:ɾ] *m.* wolf || Skt.
 vyāghrá+? — §81
- bāh *m. f.* 'power' || WP. vāh, H.
 bas Skt. váśa- — §77

- bāh f. 'arm' || WP. H. *id.* || M. bāhī
 Skt. bāhū- — §137, 147 Bl.
- bahāttar *adj.* 'seventy-two' || M.
 bahattar || Skt. dvāsapatti-
 — §190 Bl
- bahērā m. 'myrobalan' || M. vehlī
 Skt. vibhītaka- — §35, 170 V Bl.
- bāhld m. 'ox' || Skt. balivārda-
 — §128, 170 iii, 187
- bāhman m. 'Brahman' || M. bāman
 Skt. brāhmaṇa- — §162, 168 Bl.
- bāhrā *adj.* 'twelfth' (year) || Skt.
 dvādasā- — §135
- bāhat *adj.* 'sixty-two' || H. bāsath
 Skt. dvāṣaṣṭi- — §136
- bāhū f. 'wife' || M. vahū || Skt.
 vadhū- — §130 Bl.
- bāhgi f. 'carrying pole' || H. *id.*
 WP. vaihngī || Skt. vahaṅgikā
 — §187
- bajj f. 'defect, injury' || Skt. vajrā-
 — §162
- bājjanā v.i. 'to be struck' || M.
 vājñē v. t. || Skt. vādyate
 — §22 Bl.
- bājjā m. 'musical instrument'
 Skt. vādya- — §161 (2)
- bājjhō *prep.* 'except, without'
 Skt. bāhya- — §161 (9)
- bākk f. 'circular ornament for feet'
 M. *id.* || Skt. vakrā-
 — §26, 114 Bl.
- bakhārā m. 'basket, granary',
 M. vakhār || Skt. vakṣaskāra-
 — §166 Bl.
- bakhērnā v. t. 'to sprinkle, scatter'
 M. vikharñē Skt. *viṣkērayati
 — §63, 199, 166 Bl.
- bakk m. f. 'skin' || M. vāk (h) || Skt.
 valka- — §26, 164 Bl.
- bakkh f. 'side' || W. P. vakkh || Skt.
 vākṣas- — §141
- bākkhar m. 'oil seeds' || Skt. upas-
 kara- — §54, 166
- bākkarā m. 'goat' || H. bakrā || Skt.
 barkara- — §137
- bāl m. 'hair', || W. P. vāhl, || H. bāl
 Skt. vāla- — §128, 143, 185
2. bāl m. 'child' || WP. H. *id.* || Skt.
 bāla- — §49
- bālēd m. 'ox' || Skt. balivārda-
 — §103
- baṭōh=batlōh q. v.
- bānaj m. 'trade' || M. vaṇaj || Skt.
 vaṇijya-
 — §64, 140, 161, 181, 187 Bl.
- bāndanā v. t. 'to divide' || WP.
 vandanā v. t. 'to divide' || WP.
 vandanā || H. bāṭnā || M. vāṭnā ||
 M. vāṭñē || Skt. vaṇṭati
 — §155 Bl.
- bāndā m. 'slave' || Pers. banda
 — §135
- bāndar m. 'monkey' || H. bandar,
 M. vādar || Skt. vānara-
 — §175 Bl.
- bāniā m. 'trader' || M. vāṇī || WP.
 vāṇī || Skt. vāṇija- — §138 Bl.
1. banjh m. 'bamboo' || WP. vanjh
 H. bās || M. vāsā || Skt. vamsā-
 — §160 B. L.
2. banjh *adj.* 'barren', || WP. vanjh
 M. vājhā || Skt. vandhyā
 — §155, 161 (2) Bl.
- bānnhā v. t. 'to bind' || M. bādnē
 Skt. bandhati — §137, 155, 185 Bl.
- bār m. 'door' || cf. || M. dār, bārī
 Skt. dvāra- — §165 Bl.

bārā *adj.* 'twelve' || M. *bārā* || Skt. *dvādaśa* — §116, 135, 165 **Bl.**

barāṅ *adj.* 'home sick' || Skt. *vair-āgya-* — §161

barāṇḍā *m.* 'portico'. || M. *varamḍ* *Dēś varamḍa-* — §189 **Bl.**

bāras *m.* 'year' = *bārḥā* *q. v.* — §163

bārasnā *v. i.* 'to rain' || WP. *vassanā* = *bārhnā* *q. v.* — §174

bārat (H.) *f.* 'thong' || M. *varāt* Skt. *varatrā* — §187 **Bl.**

bārhnā *v. i.* 'to rain' || M. *varasṇē* Skt. *varṣati* — §174 **Bl.**

bārḥā *m.* 'year' || WP. *varhā* || Skt. *varṣā-* — §174 **Bl.** *varasṇē*

Bārmī *f.* 'ant-hill' || H. *bābī bambī* || Skt. *vamri, valmīka-* — §175

basāḥ *m.* 'confidence' || W. P. *vasāḥ* || Skt. *viśvāsa-* — §58, 165

basānt *m. f.* 'spring' || ts. Skt. *vasantā-* — §191 (i)

basāntar *m.* 'fire' || Skt. *visvānara* — §175

bāt *f.* 'thing, matter' || H. *id.* || Skt. *vārttā* — §141, 170 *iii*

bāt *f.* 'distance' || WP. *vāt* || M. *vāt* Skt. *vārtma, vārtiḥ* n. §25, 170 — *iii* **Bl.**

baṭērā *m.* 'quail' || Skt. *vartaka-* — §103

bātloh *m.* 'vessel' || Skt. *vartula+* *loha-* — §178

bātnā *m.* 'unguent' || WP. *vatna*, H. *ūbṭan* || M. *utnē* || Skt. *udvartana-* — §54, 165 187 **Bl.**

1. **bāttī** *f.* 'wick' || WP. *vattī* || M. *vāt* Skt. *varṭikā* — §25 **Bl.**

2. **bāttī** *adj.* 'thirty-two' || H. *battis* || WP. *batti, battri* || Skt. *dvātrimṣat-* §

bāttī *f.* 'stone' || WP. *vattī* || H. *battī* Skt. *varti-* — §25

bau *f.* 'wind', || WP. *vā* || M. *vāv*, Skt. *vāta-* — §103 **Bl.**

bāuhat *adj.* 'much' || H. *bahut* || Skt. *bahutva-* §72, 187

bāulā *adj. m.* 'foolish, mad' || H. *bāvlā* || Skt. *vātula-* — §101

bāunā *m.* 'dwarf' || Skt. *vāmanā* — §119

baur *f.* 'snare' || Skt. *vāgurā-* — §101, 138

bavānjā *adj.* 'fifty-two' || H. *bāvan* Skt. *dvipañcāṣat* — §190

beāḥ *m.* 'marriage' || WP. *vyāḥ*, || H. *byāḥ*. || M. *vivah* || Skt. *vivāha-* — §135, 142 **Bl.**

bēh *f.* 'poison' || H. *bis* || M. *vikh* Skt. *vīsa-* — §16 **Bl.**

2. **bēh** *m.* 'hole' || Skt. *vēdha* — §138

3. **bēh** *f.* 'Fate, luck' in *bēh-matā* || Skt. *vidhi-* — §138

bēhllā *adj. m.* vacant, WP. *vēhllā* Skt. *viphala-* — ? § 80

behrā *m.* 'courtyard' || WP. *vēhrā* Skt. *vēṣṭa-* — §126

bēllā *m.* 'time' || WP. *vēlā* || M. *vēl* Skt. *vēlā* — §143 **V Bl.**

bēl *f.* 'creeper' || H. *id.* || WP. *vēl* || Skt. *vallī-* — §29

beōr *m.* 'ladies' suit of two garments' Skt. *dvi+varaka-* — §165

bēr *m.* 'jujube' || M. *bōr* || Skt. *badara-* — §103 **Bl.**

bhābbī *f.* 'brother's wife' — §7

- bhāḍeār *m.* 'store', 'company of girls' || *M.* bhāḍār, || *Skt.* bhāṇ-
 dāgāra- — § 101, 138 *Bl.*
 bhāg *m.* 'fate' || *WP.* *H. id.* || *Skt.*
 bhāgya — § 161
 bhāgganā (*Amb.*) *v. i.* 'to run' ||
H. bhāgnā || *M.* bhāgnē || *Skt.*
 bhagna- — § 15 *Bl.*
 bhāi *m.* 'brother' || *WP.* bhrā, ||
Lah. bhirā. *M.* bhāi. *Skt.* bhrātr
 — § 162, 170 *iii Bl.*
 bhain *f.* 'sister' || *M.* bahin || *Skt.*
 bhagini — § 49, 101, 138 *Bl.*
 bhājjanā *v. i.* 'to run,, break' || *M.*
 bhājne || *Skt.* bhajyatē
 — § 161 *Bl.*
 bhālā *adj. m.* 'good' || *M.* bhalā ||
Skt. bhadrá-^{*} bhadla-
 — § 143, 164 *Bl.*
 bhalērā (*WP.*) 'better' || *Skt.*
 bhadratara- — § 103
 bhānājā *m.* 'sister's son' || *Skt.*
 bhāginēya — § 157, 142
 bhāṅg *f.* 'an intoxicating plant'
H. bhāṅg || *Skt.* bhaṅgā- — § 155
 bhānnanā *v. t.* 'to break' || *M.*
 bhāṅnē 'to divide' § bhaṅjayati
 — § 155 *Bl.*
 bhāph *f.* 'steam', || *M.* vāph || *Skt.*
 vāspa- — § 126, 166 *Bl.*
 bhārṇā *v. t.* 'to fill'. || *H. G. id.* || *Skt.*
 bharati — § 137
 bharind *f.* 'wasp' — § 191 *iii*
 bharā *m.* 'brother' = bhāi *q. v.* § 172
 bhass *f.* 'ashes' || *Skt.* bhasma
 § 167
 bhāsbbāsā [*'pās'pās*] *adj. m.*
 'acrid (crucetation)' — § 90
 bhaṭṭ *m.* 'bard.' || *H.* bhāṭ || *Skt.*
 bhaṭṭa- — § 152
 bhāṭṭā *m.* 'boiled rice' || *H. G.* bhāt
M. bhāt || *Skt.* bhaktā-
 — § 137, 153 *Bl.*
 bhaṭṭh *m.* 'furnace' || *H.* bhār || *M.*
 bhāṭṭā || *Skt.* bhrāṣṭra-
 — § 162, 166 *Bl.*
 bhau *m.* 'fate, spare' || *WP.* bhā
 || *Skt.* bhāgā- — § 137, 138
 bhāu *f.* 'eyebrow' || *H. id.* || *Skt.*
 bhrū — § 162
 bhaūna *v. i.* 'to wander' || *M.*
 bhōvne || *Skt.* bhramati — § 162 *Bl.*
 bhaur *m.* 'blackbee' || *H.* bhāvar ||
M. bhōvar. || *Skt.* bhramara
 — § 119, 140 162 *Bl.*
 bhēd *f.* 'sheep' || *H.* bhēr || *Skt.*
 bhēdra — § 15
 bhē(h) *f.* 'root of water-lily' || *M.*
 bhisē || *Skt.* bīsa — § 76, 126 *Bl.*
 bhō(h)m 'chaff' || *M.* bhūs || *Skt.*
 busā- — § 76, 126 *Bl.*
 bhū *f.* 'earth' || *M.* bhui || *Skt.*
 bhūmi- — § 119, 137 *Bl.*
 bhūggā *adj. m.* 'rotten' || *Skt.*
 bhugna- — § 154 (i)
 bhūī *f.* = bhū *q. v.* — § 140
 bhūjjanā *v. i.* 'to be fried' || *M.*
 bhājne || *Skt.* bhrjyati
 — § 137, 103, 152, 161 *Bl.*
 bhukkh *f.* 'hunger' || *M.* bhūk
Skt. bubhukṣā — § 127, 138 *Bl.*
 bī *m.* 'Seed' || *M. id.* || *Skt.* bīja-
 — § 103, 137, 138 *Bl.*
 bīccharṇā *v. i.* 'to go astray' || *H.*
 bīcharṇā || *WP.* viccharṇā || *Skt.*
 *vicchuṭyatē — § 109
 bīcchū *m.* 'scorpion' || *M.* vimcū ||
Skt. vṛścika — § 67, 103, 166 *Bl.*
 bīcghār [bīc:a:r] *perp.* 'in' — § 90

- bih *adj.* 'twenty' || M. vīs || Skt. vimśatī- — §135 160 Bl.
 bihī *f.* 'street' || W.P. vīhī || Skt. vīthi- — §15
 bijj *f.* 'thunder, lightning' || M. vīj, vijū || Skt. vidyut- — §49, 141, 161 (2) Bl.
 bijli *f.* 'lightning' || H. id || Mid. Pkt. vijjuliā || Skt. vidyút — §65, 121 (S) Bl.
 bikk = bakk *q. v.*
 bikkharnā *v.i.* 'To be scattered' || M. vikhvrñē || Skt. vikirati, *višķirati, cf. višķira- — §63, 109, 166 Bl.
 bil *m.* 'The Indian Bael' || WP. bill || M. bēl || Sk. bilvā- — §121 (4), 164 Bl.
 bilāg *m.* 'rope for hanging clothes on' || S. virñigm, || Skt. vilāgna Pkt. vilamga — §187
 bilam (H) *m.* 'delay' || Skt. vilamba- — §187
 bind = bund *q.v.*
 biñgā *adj. m.* 'crooked' || M. vñāk || Skt. vakrá- — §36, 114, 141 Bl.
 binnh^anā *v.t.* 'to pierce' || M. vīdhñē || Skt. vindhāte — §155 Bl.
 bisamnā *v.i.* 'to break' || H. id. Skt. viśamyate — 187
 bissarnā *v.t.* 'to forget' || M. visarnē || Skt. vismarati — §143, 167 Bl.
 bit *m.* 'means, wealth' || WP. vit || M. vit Skt. vittā- §152 Bl.
 bitth *f.* 'space' || M. vīt, || WP. vitth Skt. vitasti- — §103 Bl.
 bōjh *m.* 'burden' || M. ōjhē || Skt.* uhya- || Pkt. vojja- — §161 (9) Bl.
 buddh *f.* 'wisdom' || Skt. buddhi — §152
 búddhā *adj. m.* 'old' || H. būrhā Skt. br̥dha- — §98, 170 ii
 bújjh^anā *v.t.* 'to guess' || H. būjhnā || M. bujhñē || Skt. budhyati — §137, 161 (2) Bl.
 bund *f.* 'drop' || M. bind || Skt. bindu — §27?
 Cabb^anā *v.t.* 'to crunch, chew' || H. cābnā || M. cāvñē || Skt. carvati — §163 Bl.
 cāihknā *v.i.* 'to sing in a pleasing way (as a bird)' || H. id || Onomat. — §180
 cakk *m.* 'potter's wheel' || M. cāk || Skt. cakrá — §137, 186 Bl.
 cāk^avā *m.* 'kind of bird' || M. id. || Skt. cakravāka- — §116 Bl.
 cāl^anā *v.i.* 'to walk' || M. cālñē || Skt. calati || Pkt. callai — §129 Bl.
 cālñā *v.* 'I may walk' || Skt. calāmi: Pkt. callāmi- — §193, 112, 140
 cāmak *m. f.* 'brilliancy' || H. id. Skt. camat—Onom. — §180
 camā^r=cameā^r *q. v.* — §103, 121
 cāmbā *m.* 'kind of flower' || M. cāpā || Skt. campaka — §155 Bl.
 camēlī *f.* 'jasmine' || Skt. campaka +kalika or valli — 156 Bl.
 cameā^r *m.* 'shoe-maker' || M. cāmhār || Skt. carmakāra — §101, 138, 186 Bl.
 camm *m.* 'leather' || M. cām || Skt. cārma- — §137, 163 Bl.
 cand *m.* 'moon' || M. cād || Skt. candrá- §151 137, 155 Bl.
 cañgā *adj. m.* 'good' || H. id. Skt. caṅga- — §155

cann= cand *q.v.*

cānna *m.* 'sandal' Skt. candana-
— 161

cāubi *adj.* 'twenty-four' WP.
cāvi, cāvī, cāhvi; M. cavi;
Skt. cāturvīṣṭi- — 163 Bl.

cāudā *adj.* 'fourteen' M. caudā
cavdā; Skt. cāturdaśa-
— 101, 138, 170 iii Bl.

Cāugganā *adj. m.* 'four times.'
Skt. catuṅga- — 163

cāūk *m.* 'an open square' H. WP.

cauk; M. cauk; Skt. catuṣka-
— 166 Bl.

cāuntī *adj.* 'thirty-four' WP.
cauti; H. cāūtī; Skt. catu-
triṃśat- — 166

cāuppar } *m.* 'dice-cloth' WP.
caupar; Skt. catuṣpaṭi-
cāuppar } — 166

cāur *m.* 'fly-whisk' H. cāvar
Skt. camara- — 129(2), 140

cāuras *adj.* 'quadrilateral' H. H.
Skt. caturasra- — 162

cāutthā *adj. m.* 'fourth' M.
cauthā; Skt. caturthā
— 101, 170 iii Bl.

cēt *m.* 'N. of a mouth' H. id.
WP. cētar; Skt. caitra-
— 15, 20, 162

chādḍenā *v.t.* 'to leave' M. sādḍē
Skt. chardati — 170 iii Bl.

chail *m.* 'a. beau' M. chabilā;
Skt. chavi-Pkt. chailla-
— 142 Bl.

chāinī *f.* 'chise' H. id. WP.
chainī; Skt. chādana — 101

chann *m.* 'verse' Skt. chāndah
— 137 Bl.

chatt *f.* 'roof' H. chat; Skt.
chattī — 137.

chān *f.* 'shade' H. chāyā; M.
śāyī; Skt. chāyā — 137 Bl.

che *adj.* 'six' M. sahā; Skt.
ṣaṭ (7) — 127, 143 Bl.

cheṭ *f.* 'b. d.' H. Seṭ; M. seṭ; Skt.
śayyā — 129 Bl.

chellā *m.* 'kid' M. chellā; Skt.
chagala- — 103, 138 Bl.

chiddā *adj. m.* 'porous' WP.
chidrā; Skt. chidrā-
— 17, 137, 162, 170 *ic.*

chijjā *v.t.* 'to be separated' H.
chijā; Skt. chidyate
— 137, 161 (2)

chikk *i.* 'sneeze' Amb. chīk; H.
chik; M. śik; Skt. chikā
— 127, 152 Bl.

1. chikkā *M.* 'digit 6' WP
chakkā *M.* śak; Skt. ṣaṭka
— 126, 153 Bl.

2. chikkā *m.* 'network for
hanging things' M. śikē; Skt.
śikyā- — 161 Bl.

chitt *f.* 'stain' Amb. chint; H.
chit; Skt. śiṣṭa- — 113

chūrā *m.* 'knife' M. surā; Skt.
kṣura- — 167 Bl.

cibbhar *m.* 'cucumber' Skt. cirbh-
aṭa- — 64, 163

cir *m.* 'delay' Skt. cirā — 137

cirā *m.* 'sparrow' H. id. Skt.
cataka- — 126

cittā *v.t.* 'to paint' WP. cittanā
Skt. citrayati — 137, 162

cittā *m.* 'leopard' W.P. citrā; H.
citā *M.* citā; Skt. citraka-
— 19, 162, 170 IV Bl.

cīṭṭā *adj. m.* 'white' || Skt. citrá-
 --- §162, 170 IV

cōkkhā *adj. m.* 'good' || M. cōkh
 Skt. cōkṣa- §19 B1

cōr *m.* 'thief' || M. cōr || Skt. corá-
 --- §15, 137 B1.

cúkkā *m.* 'kind of vegetable' || M.
 cukā || Skt. cukra- §162 B1.

cúllhā *m.* 'fireplace' || M. cūl || Skt.
 culla- §128, 137 B1.

cunĵ *f.* 'beak' || M. cōc || Skt. cañcu-
 --- §28, 155 B1.

cūnnā *m.* 'lime' || M. cūnā || Skt.
 cūrṇa- §19, 24, 163 B1.

dā *postpos.* 'of' || Kṣ. sandā || S.
 handā || Poṭh nā || Skt. sant. §118

dabbh *m.* 'grass' || WP. drabba || M.
 dābh || Skt. darbhā- §163 B1.

dadd *f.* 'ringworm' || WP. dáddar
 || H. dād || M. dād || Skt. dadru-
 --- §162 B1.

dáddhānā *v.i.* 'to burn' || Skt.
 dagdhā §153

dāddhā *adj. m.* 'strong' || M. dadhā
 Skt. dārḍhya §24, 96, 176 B1.

dāddh(u) *m.* 'frog' || Skt. dardura-
 --- §170 iii, 171

dāhnā *v.t.* 'to stretch' || Skt.
 drāghatē §162, 170 IV

dāhī *m.* 'curd' || M. *id.* Skt. dādhi-
 --- §103, 116, 138 B1.

dahinḍi *f.* 'vessel for curd' || Skt.
 dadhibhāṇḍa- §134, 171

dain *f.* 'witch' || WP. dāin || Skt.
 ḍakinī §101, 106, 137, 138

dāj *m.* 'dowry' || M. deĵ || Skt. dāya-
 or Pers. dād §142 B1.

dājh *f.* 'burning thirst' || Skt.
 dāhya- §116 (9)

dājḷhānā (WP.) *v.i.* 'to be burnt'
 || M. dājñē || Skt. dahyate

--- §161 (9) B1.

dākh *f.* 'grape, raisin' || Skt.
 drākṣā §15, 162

dākkhan *m.* 'south' || M. dākhin
 Skt. dāksina- §64 B1.

damān *m.* 'minister' || WP. duān
 Pers. diwān §140

damm *m.* 'price' || H. dām || Skt.
 drama- §158, 162

dand *m.* 'tooth' || M. dāmt || Skt.
 dānta- §19, 137, 155 B1.

dand *m.* 'fine, punishment' }
 dāndā *m.* 'stick' } || WP.

dann || M. dand || Skt. dandā-
 --- §155, 170, IV 171 B1.

dañg *m.* 'bite, sting' || H. dañk,
 ḍāḅk || M. dāgnē, daṅkh || Skt.
 *dakna- || Pkt. ḍaḅka, *ḍaṅka
 --- §160 B1.

dārhi *f.* 'beard' || H. dārhi || Skt.
 dāḍhikā §171

das *adj.* 'ten' || M. *id.* dahā || Skt.
 dāsa §145 B1.

Dasámbar || Eng. December
 --- §191 ii.

dāssānā *v.t.* 'to tell' || Skt. darśa-
 yati §137, 163

dāssanā *v.t.* 'to bite' || Skt. daśyate
 --- §160

dāttī *f.* 'sickle' || WP. dātrī || Skt.
 ḍātra- §162

dāun *f.* 'string' || M. dāvaṇ || Skt.
 dāmanī- §106, 119 B1.

dāurū *m.* 'small drum' || Skt.
 ḍamarū- §119, 137, 140

- dehārā *m.* 'day' || *M.* dīs || *Skt.* divasa- — §60 *Bl.*
 dēī *f.* 'used in girl's name' || *Skt.* devī — §142
 deōr *m.* 'husband's younger brother' || *M.* der, dir || *Skt.* dāvāra- — §142 *Bl.*
 dhān *m.* 'rice' || *M.* id. || *Skt.* dhānyā- — §161 (4) *Bl.*
 dhārnā *v.t.* 'to place,' || *Skt.* dhārati — §137
 dhār *f.* 'current' || *Skt.* dhārā — §137
 dhārāt *f.* 'earth' || *Skt.* dhārītrī — §66, 187
 dhātthā *past. parti.* 'fallen' || *Skt.* dhivasta- — §165, 171
 dhāulā *adj. m.* 'white' || *M.* dhaval || *Skt.* dhavala- — §101, 142 *Bl.*
 1. dhaun *f.* 'neck' || *Skt.* dhamāni — §119
 2. dhaun *m.* 'half maund' || *Skt.* ardhamāna- — §51
 dhāuncā *m.* 'multiplication table of 4½' || *Skt.* ardhapāñcama- — §51
 dhōnā *v.t.* 'to carry' || *Skt.* dhaukate — §137
 dhōh *m.* 'deceit' || *Skt.* drōha- — §123
 dhūḥ *m.* 'smoke' || *M.* dhui 'fog' || *Skt.* dhūmā- — §112, 137, 140 *Bl.*
 dhūr *f.* 'dust' || *Skt.* dhūḍi, dhūli- — §138.
 din *m.* 'day' || *Skt.* dina- — §137
 dīssnā *v.i.* 'to appear' || *M.* dīsnē || *Skt.* dr̥śyāte — §97, 137, 161 (8) *Bl.*
 dīttā (*WP.*) *past. part.* 'seen' || *Skt.* dr̥śīta- — §171
 dīūt *f.* 'lamp stand' || *S.* dīātī || *Skt.* dīpa+varī- — §171
 dō *adj.* 'two' || *M.* dōu || *Skt.* dvāu — §165 *Bl.*
 dōhtā *m.* 'daughter's son' || *WP.* dōhtrā- || *Skt.* dāhītra- — §15, 65, 137, 162, 187.
 dūā = dūjjā *q.v.*
 dubb *f.* 'grass' || *Skt.* dūrvā — §24
 duddh *m.* 'milk' || *M.* dūdh || *Skt.* dugdhā- — §19, 137, 153 *Bl.*
 dūddhā see dūrḥ
 dūjjā *adj. m.* 'second' || *M.* dujā || *Skt.* dvitīya- — §142, 165 *Bl.*
 dūllnā *v.i.* 'to become unsteady'
 dūllhōnā *v.i.* 'to be poured out' } *M.* dūnṇē
Skt. *dulyate *cf.* dōlayati — §128 *Bl.*
 dūllā *adj. m.* 'generous' || *Skt.* durlabha — §163, 164
 dūnnā *m.* 'cup of leaves' || *M.* dōnī 'boat' || *Skt.* drōṇa- — §170 IV *Bl.*
 dūr *adj.* 'distant' || *M.* dūr || *Skt.* dūrā- — §137 *Bl.*
 dūrḥ *adj.* 'one and a half' || *M.* dīdḥ || *Pkt.* divaḍḍha- — 103, 171 *Bl.*
 gā *f.* 'cow' || *M.* gāī || *Skt.* gā- *gāvā — 137 *Bl.*
 gābbhā *m.* 'centre' || *M.* gābh 'embryo' || *Skt.* gārba- — §137, 162 *Bl.*
 gādhā *m.* 'ass' || *M.* gādhav, gaddhā || *Skt.* gardabhā- — §15, 127, 138, 170 iii *Bl.*

- gāḍḍā *m.* 'earthworm' || Skt. gaṇḍūpada- — §155
- gāggar *f.* 'water vessel' || M. ghāgar || Skt. gārgara- : gargari- — §25, 163 Bl.
- gājjanā *v.i.* 'to thunder' || M. gājñē || Skt. garjati — §137, 163 Bl.
- gājjār *f.* 'carrot' || Skt. garjara- — §24, 163
- gal *m.* 'neck, throat' || gaḷā || Skt. gala- — §137 Bl.
- gāl *f.* 'abuse' || WP. gāhl || Skt. gāli- — §128
- gallh *f.* 'cheek' || H. gāl || M. gāl Skt. galyā-? gaṇḍa- — §128 Bl.
- gāndā *adj. m.* 'dirty' || Pers. ganda — §135
- gāndā *m.* 'thread used as a charm' || Skt. gaṇḍa- — §155
- gāndh [i] *f.* 'knot' || H. gāṭh || Skt. granthī- — §170 (i)
- gāndh^anā *v.t.* 'to unite' 'mend' || H. gāṭhnā || M. gāṭhñē || Skt. granthati — §155
- gāṇḍā = gāḍḍā *g v.*
- gānnī *f.* 'enlarged eyelash' || Skt. gaṇḍī — §137, 138 Bl.
- garāū, garāh = graū, grāh *q.r.*
- gārḥā *adj. m.* 'thick' || M. gāḍhā Skt. gādha- — §137, 155 Bl.
- gās *m.* 'mouthful' || Skt. grāsa- — §162, 172
- gātṭh [i] *f.* 'knot' || Skt. granthī- — §170 (i)
- gātṭh^anā *v.t.* 'to unite, mend' Skt. graṭhmāti — §155, 162
- geārā *adj.* 'eleven' || M. akrā || Skt. ēkādaśa — §55, 116, 135 Bl.
- géhā *m.* 'taking a thing forcibly' || Skt. grāha — §147, 162
- gērū *m.* 'red earth' || M. *id.* Skt. gairika- — §103 Bl.
- ghāgg^arā *m.* 'petticoat' || Skt. gharghara- — Deś. ghaggharam jaghanastha-vastrabhēdaḥ — §163
- ghail *adj.* 'wounded' || WP. ghāil Skt. ghāta- — §101, 106
- ghand *m.* 'Adam's apple' || H. ghāṭi || Skt. ghaṇṭa- — 137, 155, 186
- ghārā *m.* 'jar' || M. ghaḍā || Skt. ghaṭa- — §137, 138, 186 Bl.
- ghāsoā *m.* 'rubbing' || Skt. gharṣa- — §163
- ghāṭṭ^anā *v.t.* 'to speak lowly of' Skt. ghaṭṭate — §161
- ghau *m.* 'wound' || WP. ghā || M. ghāy || Skt. ghāta- — §103, 137, 138 Bl.
- gheō *m.* 'clarified butter' || WP. ghiū || K. ghē || H. ghī || M. ghī Skt. ghṛtā- — §60, 97, 101, 103, 137, 132 Bl.
- ghin *f.* 'detestation' || Skt. ghṛṇā — §97
- ghōrā *m.* 'horse' || M. ghōḍā || Skt. ghōṭaka- — §44, 103, 108, 137, 138 Bl.
- ghūmm^anā *v.i.* 'to revolve' || M. ghumñē || Deś. ghummai — §161 (5) Bl.
- giddh *m.* 'vulture' || M. gidh || Skt. gr̥dhra- — §97, 137, 162, 170 IV Bl.
- gíjjh^anā *v.t.* 'to become accustomed' || Skt. gr̥dhyati — §97, 161 (2)

- gín^ānā *v.t.* 'to count' || M. gaṇṇē
 Skt. gaṇayti, gaṇāti
 — §26, 108, 140 Bl.
- gītthī *f.* 'fireplace' || M. āgtī || Skt.
 agniṣṭhā- — §25, 189 Bl.
- gōh *f.* 'iguana' || Skt. gōdhā
 — §137
- góhran *f.* 'anuo' || Skt. gudā +
 randhira- — §155
- gōrā *adj.* 'white, fair' || M. gōrū
 Skt. gaurā- — §15 Bl.
- gōt *m.* 'sub caste' || WP. gōttar || M.
 gōt || Skt. gōtrā-
 — §137, 162, 170 IV Bl.
- grā'h *m.* 'mouthful' || L. girā'h
 grās || Skt. grāsa- — §162
- graihn *m.* 'eclipse' Skt. grā'ana-
 — §162
- graū *m.* 'village' || WP. grā, || L.
 girā M. gāv. || Skt. grāma-
 — §162 Bl.
- guāllā *m.* 'cowherd' || M. gavī || Skt.
 gopālā- — §101, 186 Bl.
- gúcchā *m.* 'bunch' || M. guch, ghōs
 Skt. *grpsa- guccha-
 — §98, 152 Bl.
- gúggal *m.* 'a gum used as insense'
 || M. gugūl || Skt. gulgulu
 — §64, 152, 167 Bl.
- gūh *m.* 'excretion' || M. gū || Skt.
 gūtha- — §116, 137, 138 Bl.
- gújjar *m.* 'a Gūjar' || Skt. gurj^aará-
 — §163
- gújjhā *adj. m.* 'secret' || M. gūj
 Skt. gūhya- — §137, 161, (9) Bl.
- gúmmā *m.* 'collection' || Skt. gūlma-
 — §137 164
- gúmmhā *m.* 'hard boil' || Skt.
 gumpha-
- gunāh *m.* 'sin' || Pers. gunāh
 — §135
- gūrhā *adj. m.* 'fast (colour)' ||
 Skt. gūdhā- — §15, 138
- gūtthā *m.* 'thumb' || M. aṃgthā
 Skt. aṅgūṣṭha-
 — §51, 166, 189 Bl.
- haḍḍ *m.* 'bone' || M. haḍḍā, haḍḍē;
 aṭhī *f.* 'stone of a fruit' || Skt.
 āsthi- *haḍḍa- — 132, 152 Bl.
- hal *m.* 'plough' || M. haḷ. || Skt.
 hala- — 146 Bl.
- hálhdi *f.* 'turmeric' || M. haḷad || Skt.
 haridrā
 — 65, 128, 143 (ii), 187 Bl.
- hálhet *m.* 'Persian wheel' || M.
 rahāt || Skt. araghatta-
 — §187 Bl.
- hamēl *f.* 'necklace' || Skt. mēkhalā(?)
 (?) — §178
- hans *m.* goose || S. hanj^a || Skt.
 hamsā — §160
- harān *adj.* 'surprised' || Ar.
 ḥairān — §84
- háraṛ *f.* 'myrobalan' || WP. harīṛ
 || M. hīrdā || Skt. haritaki-
 — §67, 146, 170 (V) Bl.
- hārḥ *m.* 'N. of a mouth' || D. ahār
 [ə:á:r] || M. ākhād || Skt. āṣāḍha-
 — §52, 138, 145, 186 Bl.
- hass *m.* 'collar bone' || also hans ||
 S. hanja 'waist' || Skt. āṃsa-
 — §132, 160
- hásnā *v.i.* 'to laugh' || M. hasnē
 Skt. hasyate — 161 (8) Bl.
- hássā *m.* 'laughter' || Skt. hāsyā-
 — 161 (8)
- hathēlī = thēlī *q. v.*

- haṭṭ *f. m.* 'shop' || M. hāṭ, || Sk. haṭṭa- — 152 Bl.
 hatth *m.* 'hand' || M. hāt || Skt. hāsta- §19, 146, 166 Bl.
 hātthī *adv.* 'by hand' || Skt. hastā bhyām || Pkt. hattihiṃ — §133b
 hātthī *m.* 'elephant' || M. hatti || Skt. hastin- — §25 Bl.
 hīṭ *m.* 'heart' || H. hīā || M. hiyyā coury || Skt. hr̥dyaya- — §97, 146, 170 (ii) Bl.
 hīh (WP.) *f.* 'side of a bedstead' || M. īs || Skt. iṣā — §15, 132 Bl.
 hīl'nā *v.i.* 'to be shaken' || H. hīl'nā || Skt. hīlati: hilyati — §129
 hīran *m.* 'deer' || WP. haran || M. haraṇ || Skt. harīṇā- §26 Bl.
 hōēā *past. past.* 'been, become' || H. huā || Skt. bhūtā-: -ū->-ō on account of the root being 'hō-' — §98
 hōr *pron. adj.* 'more, other' || H. aur || Rāj. ōr || Panj. also ar, ər, r || Skt. āpara- — §132
 hummh *m.* 'sultry weather' || WP. hussar || M. ūb || Skt. uṣman- — §132 Bl.
 hun *adv.* 'now' || Skt. adhunā — §51, 138, 140
 hunālā (WP) *m.* 'summer' || M. ūn (h) 'heat' || Skt. usṇakāla- — §167 Bl.
 hund 'gold coin' || WP. hunn Skt. hūṇa- : huṇḍa- — §155
 hūjhnā *vt.* 'to collect' || Skt. uñchati — §155
 ikk *adj.* 'one' || M. ēk || Skt. ēka- — §132, 177 Bl.
 ikkh *f.* 'sugarcane' || M. ūs || Skt. ikṣū- — §15, 49, 167 Bl.
 imlī *f.* 'tamarind' || also imblī || Skt. amlikā — §26, 175
 injh (ū) *m.* 'tear' || WP. hanjhū M. āsū ṣ. āṣu Skt. āśru- — §26, 39, 132, 160 162 Bl.
 innhan *m.* 'fuel' || Skt. indhana- — §15, 155
 itṭ *f.* 'brick' || Amb. iṭṭ || M. iṭ, vīt Skt. iṣṭakā, *iṣṭā- — 15, 136 Bl.
 jānā *v.i.* 'to go' || Skt. yāti — §137, 141
 jāddā (Poā) *m.* 'cold, chill' || H. jāṛā || M. 'jaḍ cold' || Skt. jāḍya- — §161 Bl.
 jāddhā 'term of abuse' || WP. yaddhā || Skt. yabdhā- — §153
 jāgnā *v.i.*, 'to awake' || M. jāgnē Skt. jāgrat- — §162 Bl.
 jai *pron.* 'how many' || Skt. yāti — §193
 jāihnā *v.t.* 'to copulate' || WP. yaihnā || M. jhavanē || Skt. yabhati — §144 Bl.
 jālnā *v.t.* 'to burn' || M. jalnē || Skt. jvālate — §165 Bl.
 jamāī *m.* 'son-in-law' || WP. juāi || M. jāvai || Skt. jāmatṛ — §57, 140 Bl.
 jamār *f.* 'a kind of cereal' || WP. juār || M. juvār || Skt. yavākāra- — §101, 140 Bl.
 jamm *m.* 'birth' || Skt. jānman- — §137. 157
 jammū 'a kind of fruit' || also jāmmā || H. jānan || M. jāb (h) Skt. jambu- — §155 Bl.
 jān'nā *v.t.* 'to know' || M. jānnē Skt. jānāti — §137 Bl.

- jāndā *pres. part.* 'going' || H. jātā
Poṭh. jānā || Skt. yānt-
— §117, 155
- janeāu *m.* 'sacred thread' || WP.
janjū || M. jānvē || Skt. yajñopa-
vītā- — §154 (2) Bl.
- jaṅgh *f.* 'thigh' || M. jāg (h) || Skt.
jānghā — §49, 155 Bl.
- jaun *f.* 'wedding party' || WP. janj
Skt. janya- — §161 (4)
- jār *m.* 'friend; paramour' || WP.
yār || Skt. jāra- c.f. Pers. yār
— §141
- jarāu *m.* 'mode of setting jewels'
|| WP. jarā || from jārnā 'to set'
— §106
- jārḥ *f.* 'grinding teeth' || H. dārḥ
|| WP. dārḥ? || Skt. dāmṣtrā
dādhā, || Poa. dāthā — §126
- jaū *m.* 'barley' || M. jav. || Skt. yāva
— §116, 141 Bl.
- jē *conj.* 'if' || M. jā || Skt. yādi
— §103, 138, 141, 185 Bl.
- jēhrā *direct pron. rel.* 'who' || Skt.
yasya+? — §141
- jēth *m.* 'N. of a month' || M. jēthvaḍ
Skt. jyēṣṭha- jyaiṣṭha-
— §137, 161, 166 Bl.
- jēthhā *adj. m.* 'eldest' || M. jēthā
Skt. jyēṣṭha- — §19 Bl.
- jhāndā *m.* 'flag' || M. jhēḍ || Skt.
dhvajā+daṇḍā-? — §165
- jhankār [ṇanka:r] *f.* 'rattling'
Skt. dhvanī-? — §165
- jhatt *adv.* 'at once' || WP. jhabh,
jhatt || Skt. jhaṭiti? — §137
- jhiūr *m.* 'water-carrier' || Skt.
dhīvara- — §142
- jī *m.* 'creature' || M. jīv || Skt. jīvā-
— §15, 103, 137, 142 Bl.
- jībḥ *f.* 'tongue' || M. jībḥ || Skt.
jihvā — §25, 137, 165 Bl.
- jīh-*pron. rel. obl.* 'whom' || H. jis
Skt. yasya — §141
- jīmē *adv. rel.* 'how' || WP. jivē
G. jēm || Pkt. *jimeṇa — §140
- jiūn *m.* 'life' || Skt. jīvana-
— §60, 142
- jō *pron. rel. dir.* 'who' || M. jō || Skt.
yaḥ — §141 Bl.
- jōt *m.* 'yoke' || M. id || Skt. yōktra-
— §141 Bl.
- jū *f.* 'louse' || M. ū || Skt. yūkā
— §103, 116 Bl.
- jūā *m.* 'gambling' || M. juvā || Skt.
dyūtā — §15, 103, 138, 161 (2) Bl.
- juhāriā *m.* 'gambler' || Skt. dyūtā+
dhāra-? — §102
- jug *m.* 'pair' || Skt. yugma-
— §154 (1)
- jūlā *m.* 'cross-bar of a yoke' || M.
jūval || Skt. yuga+halā-? — §138
- jūn *f.* 'life birth' || Skt. yōni- — §40
- jūrnā *v.i.* 'to be united' || Skt. yuta
--? — §170
- jūtthā *adj. m.* 'polluted', impure ||
H. jhūṭa || Skt. juṣṭa — §25, 137
- kābrā *adj.* 'spotted' || M. kabrā ||
Skt. karbara- — §163 Bl.
- kacch *f.* 'armpit' || M. kās 'f.
udder' || Skt. kākṣā — §152, 167 Bl.
- kācchū *m.* 'tortoise' || M. kāsav ||
Skt. kacchapa — §152 Bl.
- kāddhānā *v.t.* 'to take out' || M.
kāddhē || Skt. kṛṣṭa- || Pkt. kattha-
kaḍḍhai? — §126 Bl.

- kāḍeāri *f.* 'a thorny bush' || Skt. kaṇṭakāri- — §106
 kāḍernā *m.* 'hedghehog' || Skt. kaṇṭaka+kaṛaṇa- — §103
 kaḥṇi *f.* 'story' || Skt. kathānaka, Pers. kahānī § 7, 85
 kai *pron.* 'into how many' || Skt. kāti — §103, 185
 kaih *imperat.* 'tell' || Skt. kathaya — § 70
 kāihnā *v.t.* 'to tell' || Skt. kathayati — §137, 138.
 kāiha (WP.) *m.* 'bronze' || Skt. kaṁsā- — §160
 kaīrā *adj. m.* 'squint-eyed' || Skt. kēkara — §101
 kāj *m.* 'work' || M. *id.* || Skt. kāryā- — §161 (9) Bl.
 kājjal *m.* 'collyrium' || M. kajal Skt. kajjala- — §64, 152 Bl.
 kākkaṛ *m.* 'frost' || M. kamka 'pebble' || Skt. karkara- §163 Bl.
 kakkaṛi *f.* 'cucumber' || M. kākdi || Skt. karkaṭikā — § Bl.
 kakkh *m.* 'blade of grass' || Skt. kākṣa- — §167
 kal *f.* 'machine' || M. kal. || Skt. kaḷā — §185 Bl.
 kālā *adj. m.* 'black' || M. kālā || Skt. kāla — §137, 186 Bl.
 kaḷāvā *m.* 'bundle' || M. kālvā || Skt. kalāpa- — §138 Bl.
 kāllā *adj. m.* 'lonely' || Poth. ghallā || H. akelā || Skt. ekākīn- Pkt. ekkalla — §55, 169
 kallh *adv.* 'tomorrow-yesterday' || M. kāll || Skt. kalya- — §128, 161 (6) Bl.
 kāman *m.* 'jugglery' || Skt. kārmaṇa- — §163
 kamārā *adj. m.* 'unmarried' || M. kuṇvār || Skt. kumāra- — §101, 140 Bl.
 kāmānā = kammānā *g. v.* § 165
 kāmā *m.* 'blanket' || also kāmā M. kāmā || Skt. kambalā- §155 Bl.
 Kamheār *m.* 'potter' || also kambār || M. kumbhār || Skt. kumbhakāra- — §101, 155, 138, 103 Bl.
 kamm *m.* 'work' || M. kām || Skt. kārman- § 19163 Bl.
 kāmmanā *v.i.* 'to shiver' || M. kāmṇē Skt. kampate § 156 Bl.
 kān *f.* 'defect, crookedness' || Skt. *kāṇya? — §161 (3)
 kānā *adj. m.* 'one-eyes' || M. kānā Skt. kāṇā- — §15 Bl.
 kāndā *m.* 'thorn' || M. kātā || Skt. kaṇṭaka- — §155 Bl.
 kānc *m.* 'glass' || Skt. kaca- — §113
 kandh *f.* 'wall' || Skt. kanthā — §155
 kāndhā *m.* 'edge' || M. kaṁṭh 'throat' || Skt. kaṇṭhā — §155 Bl.
 kanēddū *m.* 'swelling behind ear' Skt. kaṇṭha kaṇṭhū — §103
 kanér *m.* 'kind of plant' M. kaṇē Skt. kaṇṭikāra- kaṇṭikāra- — §103 Bl.
 kanérā (Mul.) *m.* 'mat-weaver' || Skt. kaṇḍakara — §103
 kāṇgan *m.* 'bracelet' || M. kaṁkaṇ || Skt. kaṇkaṇa- — §64, 155 Bl.
 kāṇganī *f.* 'kind of grain' || M. kākṅ || Skt. kaṇṅunī — §64 Bl.
 kāṅghā *m.* 'comb' || M. kaṇṅvā Skt. kaṇkata — §126 Bl.
 kanhērā *m.* 'shoulder' || Skt. skandha+taṭa- — §103

- kanj *f.* 'slough of snake' || Skt.
 kañcu- — §28, 155
 kann *m.* 'ear' || M. kân || Skt.
 kārṇa — §137, 163, Bl.
 kānnā *m.* 'reed' || Skt. kānda-
 — §15, 19, 155
 kānnēā *f.* 'girl', 'virgin' || WP.
 kañj. Skt. kanyā — §161 (4)
 kānnhā *m.* 'shoulder' || Amb.
 kāndhā || Skt. skandhā- — §155
 kañthā *m.* 'necklace' || WP.
 kaintā ṭs. || Skt. kañthā — §30
 kapāḥ *m. f.* 'cotton' || M. kápūs
 Skt. karpāsa-
 — §145, 163, 186 Bl.
 kappanā (WP.) *v. t.* 'to cut' || M.
 kāpnē Skt. kalpayati — §164 Bl.
 kappārā *m.* 'cloth' || M. kāpad
 Skt. karpāṭa- — §64 Bl.
 karnā *v. t.* 'to do' || M. karṇē
 Skt. kārati
 — §15, 49, 137, 147 Bl.
 kārāḡ *m.* 'skeleton' || Skt. karanka-
 §187
 kārā *m.* 'bracelet' || M. kadī || Skt.
 kāraka- — §138 Bl.
 kaṛāḥā *m.* 'frying pan' || Skt.
 kāraka- — §135, 138
 kārāḥī *f.* 'ladle' || M. kaḍcī || Dēs.
 kaḍacchū — §187 Bl.
 kārhnā *v. i.* 'to be boiled' || M.
 kaḍhnē Skt. kvathate — §165 Bl.
 kārāḥā (WP) *m.* 'camel' || Skt.
 karabha- — §138
 karāḥ *f.* 'bits of cowdung' || Skt.
 kārīṣa- — §145
 kārñī *f.* 'masson's trowel' || Skt.
 karaṇḍa- — §187, 189
 kārū *m.* 'medicine for horses'
 Skt. kārūka- — §138
 kasārā *m.* 'brazier' || M. kāsār
 Skt. *kamsakara- — §103 Bl.
 kāsā *v. t.* 'to tighten' || M.
 kasṇē || Skt. karṣati
 — §121 (4) Bl.
 kāssī *f.* 'bronze' || M. kāsē || Skt.
 kāmśya- — §160, 161 (8), Bl.
 kāṭh *m.* 'wood' || M. kāṭhī || Skt.
 kāsṭha- §19, 121, 137, 166 Bl.
 kāttak *m.* 'N. of a month' || WP.
 kattē || Skt. kārṭtika- — §22
 kāttā *v. t.* 'to spin' || M. kātṇō
 Skt. kartati — §170, iii Bl.
 kāttā *v. t.* 'to cut' Skt. kartati
 — §110, 170 iii.
 kāṭṭhā *adj. adv.* 'together',
 'united' || Poṭh ghaṭṭhā Skt.
 ēkasthā- — §55, 131, 189
 kāṭṭī *adj.* 'thirty-one' || Skt.
 ēkatrīmśat — §55, 135
 kāuḍḍī *f.* 'cowrie shell' || Skt.
 kapārdikā — §103, 170 iii
 kaul *m.* 'lily, flower' || Skt.
 kāmala- — §101, 119 (2) 140
 kāura *adj. m.* 'bitter' || Skt.
 kaṭuka- — §63, 178
 keārā *m.* 'field, bed' || Skt. kēdāra-
 — §60, 101, 138
 kēllā *m.* 'banana' || M. kēl, kēlē
 Skt. kadālī — §103 || Bl.
 kēssū *m.* 'kind of flower' || Skt.
 kaimśuka- — §24, 160
 khabbā *adj. m.* 'left, not right' ||
 Skt. kharvā- — §163
 khāggā *m.* 'leaf of ghia kamār' ||
 Skt. khaḍga- — §153
 khāī *f.* 'ditch' || M. id. || Skt. khātā-
 — §137, 138 Bl.

khair *m.* 'kind of wood' ||
M. kher || Skt. khadirā-

— §101 Bl.

khāj *f.* 'itching' || M. *id.* || Skt.
kharjū — §25 Bl.

khājā *m.* 'food' || M. khājē || Skt.
khādyā- — §161 (2) Bl.

khājūr *f.* 'date' || M. *id.* || Skt.
kharjūra- — §163 Bl.

khāmmhā *m.* 'column, pole' || M.
khād || Skt. skambhā-

— 155, 166 Bl.

khānā *v. t.* 'to eat' || Skt. khādati
— §137

khaṇḍ *f.* 'sugar' || Skt. khaṇḍa-
— §155

khāndā *prep. part.* 'eating' || Skt.
khādant- — §117

khaṇḥ *f.* 'cough' || M. khāṣṇē
Skt. kāsā, || Pkt. khāsiya-,

*khassā-, *khamsā
— §125, 160 Bl.

khānnā *m.* 'one quarter' || Skt.
khaṇḍa- — 137, 155

khāppar *m.* 'skull, bowl' || M.
khāpar || Skt. karpāra-

— §124, 163 Bl.

khār *f. m.* 'alkali' || Skt. kṣāra-
— §167

khārā *m.* 'arena' |
Skt. akṣatpāṭa — §51

khārī *f.* 'basket' || Skt. khārī
— §137

khāssā *v. t.* 'to take by force'
Skt. karṣati — §125, 163

khāt *f.* 'dowry with a bedstead'
|| M. khāt || Skt. khatvā
— §137, 165 Bl.

khēl[h]nā *v. i.* 'to play' || M.
khēṇē || Skt. krīdati kṣvelati
— §35, 63, 124 Bl.

khēs *f.* 'a sheet of figured cloth'
Pers. kēs — §125

khēt *m.* 'field' || M. sēt || Skt.
kṣātra- — §15, 19 Bl.

khīcī *f.* 'mixture' || Skt. khiccā
— §152

khīnkhāp *f.* 'brocade' || Pers.
kamkhwāb — §125

khīr *f.* 'rice pudding' || M. *id.*
Skt. ksīrā- — §167 Bl.

khīrkī (H) *f.* 'window' || M.
khīḍkī || Dēś khadakkī

— §187 || Bl.

khīssā *m.* 'pocket' || Pers. kīsa-
— §125

khītti *f.* 'constellation' || M. kātyā
Skt. kṛttikā

— §97, 124, 152, 170 ii Bl.

khōh *f.* 'hunger' || Skt. kṣudhā
— §76, 86, 135, 138, 167

khōt *m.* 'base alloy' || Skt. kautya-
— §124

khūddō *f.* 'ball' || WP. khiddū,
khē(h)nū || Skt. kanduka-

— §281, 103, 124

khūh (ā) *m.* 'well' || M. kuvā
Skt. kupa- — §124 Bl.

khūllā *m.* 'mean fellow' || Skt.
kṣudrā-: kṣudla- — §143, 164

khūndhā *adj. m.* 'blunt' || Skt.
kuṇṭha- — 124, 155

khūnjā *m.* 'corner' || H. kōnā
Skt. kūṇa- ? — §124

khūnjhā *v. i.* 'to miss' || Skt.
kuṣṇāti || Pkt. *kussai, kumsai
*khumsai — §160

khūrpā *m.* 'scraper' || Skt.
kṣurapra- — §65, 187

khūrsī *f.* 'chair' || Pers. kursī
— §125

- khūss'nā *v.i.* 'to miss' || Skt. — 125
 kuṣṇāti — 125
 khūtthī *f.* 'bad woman' || Skt. — 125
 kuṣṭrī — 125
 kīllā *m.* 'peg' || M. kīlli, khil — 137 Bl.
 Skt. kila- — 137 Bl.
 kīmō *adj.* *inter* 'how?' || WP. — 140
 kīvē, || G. kām || Pkt. 'kīma- — 140
 kīrnā *v.i.* 'to be scattered' || Skt. — 140
 kīrāti — 140
 kīrā *m.* 'insect' || M. kīdā || Skt. — 137, 138, Bl.
 kīṭa- — 137, 138, Bl.
 kīrtghān [kīrtkhan] *adj.* — 190
 'ungrateful' *ts.* || Skt. kīrtaghna- — 190
 kīttā *past. part.* 'done' || M. kelā — 25, 97, 170 ii Bl.
 Skt. kīṭā- — 25, 97, 170 ii Bl.
 kōh *m.* 'league, 1½ miles' || M. kōs — 145, 162 Bl.
 Skt. krōṣa- — 145, 162 Bl.
 kōhnī = kūhnī *q. v.* — 145, 162 Bl.
 kōl(ē) *prep.* 'near' || M. kōr — 49, 103, 162 Bl.
 'side' || Skt. krōḍā- — 49, 103, 162 Bl.
 kōṛh *m.* 'leprosy' || M. kōḍh || Skt. — 33 Bl.
 kuṣṭha- *cf.* Pa. kōṭha- — 33 Bl.
 kōṛī *f.* 'score' || Skt. kōṭi — 176
 kōṛmā *m.* 'family' || Skt. — 155, 187
 kūtumba- — 155, 187
 kōssā *adj. m.* 'lukewarm' || Skt. — 137, 167
 kōṣma — 137, 167
 kōtthā *m.* 'room, cell' || M. kōṭhā — 15, 19, 137, 166 Bl.
 Skt. kōṣṭha- — 15, 19, 137, 166 Bl.
 kūbbā *adj. m.* 'hump-backed' || M. — 162 Bl.
 kubdā, khubā || Skt. kubhrā- — 162 Bl.
 *kubra- — 162 Bl.
 kucc *m.* 'brush' || M. kum- || Skt. — 24, 163 Bl.
 kūrā- — 24, 163 Bl.
 kuddā *m.* 'mattress' || M. kuddā || Skt. kuddā- — 152 Bl.
 kuddā- — 152 Bl.
 kūdd'nā *v.i.* 'to jump' || Skt. kūddā — 24, 170 ii Bl.
 Skt. kūddati — 24, 170 ii Bl.
 kūḥārā *m.* 'axe' || M. kūḥād — 62 Bl.
 Skt. kūḥārā- — 62 Bl.
 kūhl *f.* 'canal, stream' || Skt. — 25, 128
 kūlyā — 25, 128
 kūhnī *f.* 'elbow' || Skt. kaphanī- — 78, 135
 kūkkar *m.* 'cock' || Skt. kukkuta- — 64, 137, 152
 — 64, 137, 152
 kūkkh *f.* 'womb' || M. kū- || Skt. — 15, 49, 137, 167 Bl.
 kūṣī — 15, 49, 137, 167 Bl.
 kūlā *adj. m.* 'soft' || M. kōmvlā — 103 Bl.
 Skt. kōmala- — 103 Bl.
 kūlthī *f.* 'kind of pulse' || Skt. — 187
 kulattha- — 187
 kūmmā (WP.) *m.* 'tortoise' || Skt. — 24, 163
 kūrmā — 24, 163
 kūnālī *f.* 'dish' || WP. kūnnī — 103, 155 Bl.
 kūndā *m.* 'large cup' || M. kumḍ — 155, 186 Bl.
 Skt. kūṇḍa- — 155, 186 Bl.
 kūndan = kūnnon *q. v.* — 155
 kūngū *m.* 'saffron, red powder' — 103, 155 Bl.
 || M. kūṇkūm || Skt. kūṇkuma- — 103, 155 Bl.
 1. kūnj = kanj 'snake's slough' — 155
 2. kūnj *f.* 'crane' || Skt. krūñcā — 155
 kūnjī *f.* 'key' || Skt. kūñcīkā — 155
 kūnman *m.* 'pure gold' — 155

kūram *m.* 'child's father-in-law' || H. kūrṁā kumbā || M. kuṭumb
Skt. kuṭumba-

§64, 138, 155, 187 **Bl.**

kurátan *f.* 'bitterness' || Skt.
kāṭuka+tvana — §165

lābbh^anā *v.t.* 'to find' || M. lābhñē
Skt. labhyatē — **Bl.**

lāddānā *v. t.* 'to load' || Skt.
lardayati — §110

lāddhā (WP.) *past. part* 'found'
Skt. labdhā- — §153

lāgg^anā *v. i.* 'to be attached' || M.
lāgnē || Skt. lagyati, lagna-
— §154, 161 **Bl.**

lāhā *m.* 'gain' || Skt. lābha-
— §138, 147

1. lajj *f.* 'shame' || M. lāj || Skt.
lajjā — §49, 143, 152, 185 **Bl.**

2. lajj *f.* 'rope' || Skt. rájju-
— §143 ii, 152

lak(h)īr *f.* 'line' || Skt. lēkhā *ts.*
— §136

lākkar *m.* 'stick' || H. Panj. laurā
'penis' || Nep. lauro 'stick' || M.
lakḍā Skt. lakṣa-: *lakhṣa-
— §64, 177 **Bl.**

lālārī *m.* 'dyer' || Skt. nīla+kāra
— §58

lāmbā *adj. m.* 'long' || W. P.
lammā || M. lāb || Skt. lamba-
— §155 **Bl.**

lāngh^anā *v. i.* 'to pass, cross' || M.
laṅglñē || Skt. langhate
— §55 **Bl.**

lās *f.* 'rope' || Skt. raśmī-?
— §143 ii.

latt *f.* 'leg' || H. lāt || Skt. lāttā
— §152

latth *f.* 'axle' || H. laṭh, lāṭhī

lāṭṭhī *f.* 'stick' || M. laṭ(th)

Skt, yaṣṭi- *laṭṭhi- — §25 **Bl.**

lāuhddā *adj. m.* 'small' || Skt.
laghū- — §198

lih *f.* 'line' || Skt. lēkhā — §138

lik(h) *f.* 'line' || Skt. lēkhā *ts.*
— §136

likh *f.* 'louse, nit' || M. *id.* || Skt.
likṣā

— §15, 19, 121 (2), 143 **Bl.**

limbanā (WP.) 'to besmear' ||
also limm^anā || M. limpnē || Skt.
lipāmti' — §155, 156 **Bl.**

līpp^anā *bt.* 'to besmear' || H.
līp^anā || Skt. lipyate
— §143, 161

lōhā *m.* 'iron' || Skt. lōhā-
— §142, 147

lōhdā *m.* 'frying pan' || Skt.
lohābhāṇḍa- — §134

lōhṭiyā *m.* 'iron-monger' || Skt.
lohā+haṭṭa+ika- — §134

lōṛhā *m.* 'stone-roller; strange-
ners' || Skt. lōḍha- — 126

lū *m.* 'soft hair, down' || M. lō
(v) Skt. lōman-

— 103, 119, 140 **Bl.**

luhār *m.* 'blacksmith' || Skt.
lōhakāra- — §85, 103, 186

mā *f.* 'mother' || M. māi || Skt.
mātr — §115 **Bl.**

macch *m.* 'fish' || M. māsā || Skt.
mātsya- — 167 **Bl.**

mācchar *m.* 'gnat' || Skt. māksā
— §167

madārī *m.* 'magician' || Skt.
mantrakāra- — §155

madhānī *f.* 'churning stick' || Skt.
manthāna- — §87, 155

māgar *perp.* 'after' || Poth. *f.*
magg 'road'. M. māg 'road'. M.
māg 'road' Skt. mārga — 22 Bl.

māgghar *m.* 'N. of a month' ||
Skt. mārgaśira — §22, 127, 163

māgh *m.* 'N. of a month' || WP.
māh || M. māhī, māhō || Skt.
māghā- *ts.* — 138? Bl.

māh *m.* 'black bean' || Skt.
māṣa- — §115, 145

māhl *f. m?* 'belt of a wheel' ||
Skt. mālya — §128

māighā *adj. m.* 'costly, dear' ||
M. mahāg || Skt. mahārgha-
— §134, 163 Bl.

māih *f.* 'buffalo' || WP. majjh ||
M. mhais || Skt. māhiṣī
— §80, 134, 160 Bl.

mājīth *f.* 'māidei' || Skt. māñ-
jiṣṭhā — §25, 189

mājīhā *m.* 'the mājh country' ||
M. māji 'centre' || Skt. madhyā-
— §161 (2) Bl.

mākkaṛ *m.* 'spider' || M. mākaḍ
Skt. markāṭa- — 163 Bl.

mākkhaṇ *m.* 'butter' || M.
mākhaṇ || Skt. mrakṣaṇa-
— §162 Bl.

mākkhī *f.* 'fly' || M. māṣī || Skt.
mākṣikā — §103, 138, 167 Bl.

maliāuhrā *m.* 'wife's or hus-
band's maternal uncle' || Skt.
mātula + svāśura — §134

māllānā *vt.* 'to occupy' || Skt.
mallati — §129

māllan *f.* 'wife of a gardener'
Skt. mālinī — §64

māllī *m.* 'gardener' || Skt. mālin-
— §44, 103

man- *pref.* 'not' || M. 'māid'
'stupid' || Skt. manda- — §155

māñak *m.* 'gem, jewel' || Skt.
māñikya
— §64, 121, 140, 161, 487

manākkhā *adj. m.* 'blind' || Skt.
mandākṣa- — §155

mand *m.* 'charm' || WP. mandār
Skt. māntra- — §155

māndrī (WP.) *m.* 'magician' ||
Skt. māntrika- — §155

mancārā *m.* 'one who sells
bangles etc.' || Skt. mañikara-
— §101

mānganā *vt.* 'to ask' || M.
māgnē || Skt. mārgati — §22 Bl.

manhēnmā *m.* 'destitution of
milk' || Skt. maṇḍa + dhainava-
— §155

mānjā *m.* 'bedstead' || mācā |
M. māc || Skt. māñca-
— 139, 155 Bl.

mānnānā *vt.* 'to believe' || M.
mānnē || Skt. manytē
— 161 (4) Bl.

mānnō *f.* 'ill luck' || Skt. māndi-
man- — 155

māppā *m.* 'measure' || M. māp
Skt. māpya- — §161 Bl.

maṛhī *f.* 'tomb' || M. maḍhī || Skt.
māṭha- — §138 Bl.

mās *m.* 'flesh' || s. māsu; s. mōs,
gen. mazāi || M. mās, mās || Skt.
māṃsā- — §160 Bl.

masād *m.* 'end of a month' || Skt.
māsānta- *sts.* — §155

masān *m.* 'burning place' || M.
mhasan || Skt. śmasāna- (loan
from H.) — 167 Bl.

mass *f.* 'growing moustache'
Skt śmassiū — §28, 162, 167

māssī *f.* 'mother's sister' || M.
māvśī || Skt. matr̥ṣvasr-
— §165 Bl.

maṭ (*i*) = maṛh (*i*) *qv ts.*

mater *f.* 'step-mother' || Skt.*
matritara- — §103.

māṭhā *m.* 'forehead' || M.
māthā || Skt. mastaka-
— §152, 166 Bl.

māṭhā *m.* 'fritter' || Skt. mṛṣṭa-
— §96

māṭṭī *f.* 'big earthen vessel' || Skt.
mṛttikā? mārttika — §97

māulnā *vi* 'to bloom' || Skt.
mukula- — 36

māus *f.* 'day on which sun and
moon are in conjunction' || M.
avās || Skt. amāvāsyā *ts.*
— §51, 140 Bl.

mhaīs *f.* 'buffalo' contam. of
maīh and bhāīs — §179

mīḍḍhā *m.* 'ram' || M. mēḍhā
Skt. mēḍhra — §162 Bl.

mīh *f.* 'rain' || Skt. mēgha-
— §78, 115, 138

mijjh *f.* 'marrow' || Skt. majjā,
mēdas- — §26, 126

mīr^c *f.* 'chilli' || M. mirī || Skt.
marica- * maricya
— §26, 64, 187 Bl.

missā *adj. m.* 'mixed' || M.
missī *f.* 'tooth powder' || Skt.
miśra- — §139, 162 Bl.

miṭṭnā *vi* 'to be obliterated' || Skt.
mṛṣṭa- — §136

mitt *m.* 'friend' || Skt. mitrā—§19
mīṭṭhā *adj. m.* 'sweet' || M. mīṭha
Skt. miṣṭa- — §166

mīṭṭī *f.* 'earth' || M. mātī. ||
Dog. mittī (dental tt) || Skt.
mṛttikā — §138, 139, 170 *ii* Bl.

mōēā *past part.* 'dead' || H. muā
Skt. mṛtā- — §98, 170 *ii*

mōhlā *m.* 'pestle' || M. musaḷ
Skt. mūsala- — §76 Bl.

mōprī *m.* 'leader' || Skt. mukhara-
— §76

mōklā *adj. m.* 'louse' || J. Skt.
mutkala- — §38

mōṭṭhā *m.* 'kind of grass' || Skt.
mustā — §38

mōṭṭī *m.* 'pearl' || M. motī || Skt.
mauktika- — §153 Bl.

mūṇ^s (WP.) *m.* 'husband' || Skt.
manuṣyā- — §187

mucch *f.* 'moustache' || Skt.
śmāsrū — Pkt. maṃsū
— §28, 167

muddh *m.* 'beginning' || Skt.
mūrdhān — §24, 49, 170 *iii*

mūh *m.* 'mouth' || M. mukh || Skt.
mukha- — §115, 138, 139 Bl.

mukk^anā *vi.* 'to be finished' ||
G. mukvū || M. mukṇē || Skt.
mukta- * mukna- §154 (*i*) Bl.

munj *f.* 'a kind of grass' || Skt.
munjā — §155

mūnn^anā *vt.* 'to shave' || Skt.
munḍayati — §155

mūt *m.* 'urine' || M. *id.* || Skt.
mūtra- — §15, 139 Bl.

mutṭh *f.* 'fist' || M. mūṭh || Skt.
muṣṭī — §15, 139, 166 Bl.

nabēr^{nā} *vt.* 'to finish' || trans.
forin nibbaṇā (nirvartatē-

- nirvṛta-) — §109
- nabhāg [nəpə:ɡ] *adj.* 'unlucky'
Skt. nirbhāghya- — §89
- nāccanā *vi.* 'to dance' || Skt.
nṛtyati — §161 (2)
- nacōṛnā *vt.* 'to squeeze' || Skt.
niścōtate — §109, 166, 170 v
- naḍhāl [nəṭca:l] *adj.* 'weak'
Panj. na+ḍhāl — §89
- nahérnā *m.* 'nail-cutter' || Skt.
nakhā+karāṇa- — §103
- nāī *f.* 'stream' || M. na (h)ī
Skt. nadī — §115, 138 Bl.
- nāī *m.* 'barber' || M. nāū *f.*
nhāvi || Skt. napitā-
— §103, 138 Bl.
- nain *f.* 'wife of a barber' || WP.
nāin || Panj. nāi+n < Skt. inī
— §101, 106
- nāj *m.* 'cereal' || Skt. annādya-
(ī) — §51
- nakhérnā *vt.* 'to separate' || Skt. ?
— §109
- nakk *m.* 'nose' || M. nāk Skt.
nās+ka-? — §166 Bl.
- nakāmmā *adj. m.* 'useless' || M.
nikāmi || Skt. niškarma-
— §166, 189 Bl.
- nām = anām *q. v.*
- nanād *f.* 'husband's sister' || WP.
nanān Skt. nanandā
— §155, 187
- naṅgā *adj. m.* 'naked' || M.
nāgā || Skt. nagnā-
— §154 (1) Bl.
- nāngh^anā *i.* 'to pass, cross' || Skt.
laṅghate, naṅkhati ?
— §143 (iv)
- napūtā *adj. m.* 'sonless' || Skt.
niṣputra- — §58, 166, 189
- nār *f.* 'vein' || M. nād || Skt. nādi
— §138 Bl.
- nār (ā) gī *f.* 'tangerina' || Skt.
nāraṅga- — §187
- naró(c)ā *adj. m.* 'wholesome'
Skt. nirōga-
— §58, 101, 138, 139
- nasáṅg *adv.* 'certainly' || Skt.
niśsaṅkam — §58, 155, 167, 189
- nāssanā *v.i.* 'to run' || M. nāsnē
Skt. nāsyati — §161 (8) Bl.
- natārnā *v.t.* 'to clarify' || Skt.
nistārayati — §109
- natth *f.* 'nose-ring' || M. nath
Skt. nastā — 166 Bl.
- nātṭhanā *v.i.* 'to run' || Skt. naṣṭā-
— §139, 166
1. nāu *adj.* 'nine' || M. nav.
Skt. náva — 115, 139 Bl.
2. nāu *m.* 'name' || WP. nāū ||
M. nāv. || Skt. nāma
§106, 112, 115, 119, 139, 140 Bl.
- māuh *m.* 'nail' || also nāih || M.
nākh || Skt. nakhā-
— §72, 74, 115, 138 Bl.
- naul *m.* 'mongoose' || Skt. nakulā-
— 101
- nēnā[k] *v.t.* 'to carry' || M.
nēṇē || Skt. nayati — §103 Bl.
- neārā *adj. m.* 'separate' || Skt.
anyākāra- — 161 (4)
- nēh *m.* 'affection' || Skt. snēha-
— §167
- nēmbū *m.* 'lemon' || Skt.
*naimbūka-:nimbūka- — §34
- neōdā *m.* 'invitation' || also
niūdā || *cf.* M. āvatṇē || Skt.
nimantra- — §60, 101, 119 Bl.
- nērā *m.* 'vicinity' || M. neṭī || Skt.
nikāṭa- 103 Bl.

nháunā *v.i.* 'to bathe' || M.
nāhñē || Skt. snāti — 167 Bl.

nhērā *m.* 'darkness' || Skt.
*andhakara-:andhakāra-
— §51, 103, 138

nibbaṇā *v.i.* 'to be finished' ||
M. nivaṇñē || Skt. nirvartati,
nirvṛta- — §109 Bl.

nibhnā *v.i.* 'to be finished' || M.
nibhñē || Skt. nīrvahati
— §127 Bl.

nīclā *adj. m.* 'motionless' || M.
nical || Skt. nicala- — §166 Bl.

nīd *f.* 'sleep' || WP. nīdar || M.
nīd || Skt. nidrā
— §7, 25, 114, 162 Bl.

nīkkalā *v. i.* 'to come out' || *cf.*
M. nikāl 'passage' || Skt. *niṣka-
lati *cf.* niṣkālanam — §166 Bl.

nīm *f.* 'the nīm tree' || M. nīm
Skt. nimba- — §139, 155 Bl.

nīmmal *adv.* 'clear' || K. nīmba
Skt. nirmala- — §163

nīmmōjhāṇā (WP.) *adj. m.*
'sorrowful' || Skt. nīmua+apa-
dhyāna- — §157

nīrākh *f.* 'knowledge' || M.
nirakhñē || Skt. nirīkṣā
— §67, 189 Bl.

nīssarnā *v. i.* 'to issue' || Skt.
nissarati — §167

nīttarnā *v. i.* 'to be squeezed'
|| WP. nicarnā intrans form
nacōṛnā *q. v.* — §33, 109

nūh *f.* 'son's wife' || M. sūn Skt.
snuṣā — §77, 167 Bl.

nūn *m.* 'salt' || WP. lūn || M. lōn
Skt. lavaṇa-
— §142, 143 (VI) Bl.

ōtthā (WP.) *adj. m.* 'belonging
to a camel' || Skt. auṣṭra-
— §163

ōḍ *m.* 'a wandering tribe' || Skt.
ōḍra- — §15

pabb *m.* 'forepart of the foot'
Skt. padma-, padva-?
— §154 (4)

pabbaṇ (Mul.) || *f.* 'water-lily'
Skt. padminī — §64, 154 (4)

pacādh *m.* 'western half a
country' || Skt. pascārdha-
— §170 iii

pācnā *v. i.* 'to be digested' || Skt.
pacyate — §121 (4), 161

pācchō *f.* 'western wind' || WP.
paccō Skt. pascima- — §116

pāccī *adj.* 'twenty-five' || WP.
pānjhi Skt. pañca vimṣati
— §117

pachānā *v. t.* 'to recognise'
Skt. pratyabhijānāti — §125

pachāṇā *v. t.* 'to thrash,
winnow' || H. chāṭnā Skt.
*pracchaṇṭati — §189

paddā *v. i.* 'to break wind' ||
M. pādñē || Skt. pardati
— §170 iii Bl.

pāhā *m.* 'foot path' || also pēhā,
pāihā, || Skt. patha- — §75, 138

pāhlāg *m.* 'bedstead' || M. palāg
Skt. paryaṅka- — §112, 121

(3), 128, 143, 155, 161 (6), 187
Bl.

pāinā *v. i.* 'to lie down' || M.
pādñē || Skt. patati
— §103, 170V Bl.

pāid *f.* 'foot of bedstead' || WP.
puāḍ, || Skt. pādānta- — §155

paiḥ *f.* 'dawn' || also pauḥ || Skt. prabhā — §72, 138

pāḥillā *adj. m.* 'first' || M. pahilā Skt. prathamā- || Pkt. *pahilla — §133, 170 (1) 187 Bl.

pāinti *adj.* 'thirty-five' || Skt. pañcatrimśat- — §30

pair *m.* 'foot' || Skt. *padirā- — §101

pājāḥ *adj.* 'fifty' || M. pannāś Skt. pañcāśat — §112, 121, (3), 117, 135, 145 Bl.

pakhānā *m.* 'proverb' || Skt. prakhyāna- — §161, 186

pakkā *adj. m.* 'firm' || M. pikā Skt. pakvā- — §165 Bl.

pakkh *m.* 'side, party' || Skt. pakṣā- — §167

palāgnā (Poṭh) *m.* 'string fastened round (the neck of a pot)' || Skt. pralagna-? — §187

palāḥ *m.* 'kind of tree' || M. palas || Skt. palāśa- — §125, 186 Bl.

pālamnā (WP.) *v.i.* to hang || Skt. pralambate — §155, 187

palān *m.* 'saddle' || M. palān Skt. paryāna- — §129, 143 Bl.

pālatnā *v.t.* 'to change, turn' || Skt. paryasta-, || Pkt. pallaṭṭai — §143, 187

palāttan *f.* 'yellowness' || Panj. pilā+-ttan < Skt. -tvana- — §63, 165

pālā *m.* 'border of a garment' || M. pālā || Skt. pallava-? — §164 Bl.

palōsnā *v.t.* 'to pat' contam. of pāl- and pōs- — §179

palōtṭhā *adj. m.* 'first born' || also palētṭhā contam. of pāḥillā and jētṭhā- — 179

pālthi *f.* 'sitting on buttocks' || M. palāt || Skt. paryasti- — 143 Bl.

pāmā *m.* 'leg of a bedstead' || Skt. pāda- — §140

pānchī *m.* 'bird' || WP. painchī || M. paṁchī || Skt. pakṣin- — §30 Bl.

pānd^arā *adj.* 'fifteen' || M. paṁdhrā || Skt. pañcadaśa- — §175 Bl.

pandh *m.* 'distance, journey' || M. pāmth || Skt. pānthāḥ- — §155 Bl.

pāndhī *m.* 'traveller' || Skt. pānthika-? — §155

pānī *m.* 'water' || M. pānī || Skt. pānīya- — §123, 137, 140 Bl.

pañj *adj.* 'five' || M. pāc || Skt. pāñca- — §49, 137, 155 Bl.

pāñjamā *adj. m.* 'fifth' || WP. pañjavā || Skt. pañcamā- — §140

pānnā *m.* 'leaf, page' || M. pān Skt. parṇā- — §163 Bl.

pantālī *adj.* 'forty-five' || H. pāitalīs || Skt. pañcacatvāriṁśat — §30

paṛ—*prefix* 'secondary' || M. paṛ- || Skt. pra-, prati-? — §173 Bl.

pārakh *f.* 'examination, knowledge' || M. parīs, parakhnē || Skt. parikṣā — §67, 189 Bl.

paraús [s]ī *m.* 'neighbour' || M. paḍoši || Skt. prativēšin- — §170 (1) Bl.

parbāl *m.* 'trichiasis' || WP.
 parwāl || Skt. *pravāla-? §173
 parbhāt [pərb̥a:t] *f.* 'morning'
 Skt. prabhāta- *ts.* — §89
 parchātti *f.* 'a shelf under a
 roof' || Skt. *prachatti-? §173
 pardāddā *m.* 'great-grandfather'
 Panj. par-<pra-+dāddā
 — §173
 pardānd *m.* 'an after tooth' ||
 Skt. *pradanta-? or Panj. par-
 < pra-+dand. — §173
 pardhān *m.* [pərd̥a:n] *adj.*
 'foremost' || Skt. pradhāna- *ts.*
 — §89
 pārhnā *v. t.* 'to read' || M.
 padhñē || Skt. paṭhati
 — §91, 138, 170 (i) Bl.
 parōsnā *v. t.* 'to serve meals' ||
 WP. prīhnā || M. parasñē ||
 Skt. parivēśayati — §142 Bl.
 parōttā *m.* 'great-grandson' ||
 Skt. prapautra- — §173
 pārsō *adj.* 'day after to-morrow'
 Skt. paraśvaḥ — §187
 partōh (WP.) *f.* 'son's wife' ||
 also patrōh || Skt. putravadhū-
 — §187
 pās *prep.* 'with, near' || M. pās
 Skt. pārśvē — §49 Bl.
 pāsarnā *v. t.* 'to stretch' || M.
 pasarñē || Skt. prasarati-
 — §186 Bl.

pasījj^anā *v. i.* 'to sweat' || Skt.
 prasvidyate
 — §121, 161 (2), 165, 189
 paśīnā *m.* 'perspiration' || Skt.
 prasvinna. — §189
 pāssā *m.* 'side' || Skt. pārśvā-
 — §19, — 33, 165
 pas(sa)li *f.* 'rib' | M. pāsoli
 Skt. pārśu- — 65, 163 Bl.
 patiāuhrā *m.* 'father-in-law's
 younger brother' || Skt. pitriya
 +śvāśura- — §131
 patt *m.* 'foliage, leaf' || WP.
 p^attar || M. pāt || Skt. pāttra-
 — §162 Bl.
 pātṭhā *m.* 'muscle' || Skt. vṛddhi-
 form of pr̥sth- — §22
 pātṭhar *m.* 'stone' || M. pāthar
 Skt. prastara- — §166 Bl.
 pātṭī *f.* 'bandage' || M. pāt ||
 Skt. paṭṭa- — 152 Bl.
 paunā *v. t.* 'to get' || Skt.
 prāpayati — §162
 pāu *f.* 'itch' || WP. pā || Skt.
 pāmān- — 103, 119, 140
 paūā *m.* 'wooden sandal' || Skt.
 *pādukaka-: pādukā — §103
 pauh *f.* 'dawn' || also pail *q. v.*
 Skt. prabhā — §162
 paun *m. adj.* 'three quarters' ||
 M. pāūṇ || Skt. pādona-
 — §101, 138 Bl.
 pēār *m.* 'affection' || M. pyār
 Skt. priyakāra-
 — §60, 101, 103, 142 Bl.

pé'hā = pahā *q. v.*

pēō *m.* 'father' || WP. piū, || K. p^ā
Skt. pitṛ- — § 60, 101, 103

phāggan *m.* 'N. of a month' || cf.

M. phāg 'Hōlī song' || Skt.

phālguna-

— § 22, 64, 137, 140, 164 Bl.

phāhā *m.* 'snare, noose' || M.

phāsā 'dice' || Skt. pāś-

— 124, 166 Bl.

phal *m.* 'fruit' || M. phal || Skt.

phāla- — 49, 137, 143 Bl.

phālā *m.* 'ploughshare' || M.

phālā || Skt. phāla- — § 137 Bl.

phālāh *m.* 'kind of tree' = palāh

q. v. — § 57, 125

phambh *f.* 'fine wool' || s. paš

Skt. pākṣavaḥ — if not from

Pers. pašm, pamba- — § 125

phāmmhan *m.* 'eyelash' || also

bhāpphan || Skt. pākṣman

— § 125

phan *m.* 'snake's hood' || M.

phaṇ || Skt. phaṇā-

— 137, 140 Bl.

phaṇgh *m.* feather, wing' || M.

pākh || Skt. pākṣā-

— § 114, 125 Bl.

phārāhā *m.* 'blade, nib' || M.

pharas || Skt. parāśū-

— § 124, 145 Bl.

phātānā *v. i.* 'to be split' || M.

phātānē || Skt. sphatyate

— § 107, 161 Bl.

phind *f.* 'ball' || Skt. pīṇḍa-?

— § 124

phōṛnā *v. t.* 'to break' || Skt.

'sphōṭayate' — § 108, 166

phull *m.* 'flower' || M. phūl || Skt.

phulla- — § 137 Bl.

phūtṭⁿnā *v. i.* 'to burst' || M.

phuṭṭnē || Skt. sphutyatē

— § 108, 166 Bl.

piech *f.* 'rice water' || M. pīs || Skt.

piechā — § 152 Bl.

piechā *m.* 'the hind part' || Skt.

paśca- — § 26, 166

pīgh *f.* 'swing' || Skt. prāṅkhā

— § 78, 121 (3), 155

pīglā *adj. m.* 'lame' || M. pāg(lā)

Skt. paṅgu- — § 26, 155 Bl.

pīhnā *v. t.* 'to grind' || s. pexoiki

Skt. *pīṃṣati, || Pkt. pīssi

— 110, 160

pīj *m.* 'pretext' || WP. pajj ||

Skt. paryaya- — § 26

pīlā *adj. m.* 'yellow' || M. pivlā

Skt. pīta'a-

— § 63, 103, 143 Bl.

pīṇḍā *m.* 'body' || M. Skt. pīṇḍa-?

— § 155

pīnj^alā *adj. m.* = pīglā *q. v.*

pīnj^anā *v. t.* 'to card (cotton)'

|| also pinn^anā || Skt. pīñjayati

— § 155

pīnj^arā *m.* 'cage' || M. pājrā

Skt. pīñjara- — § 26, 155 Bl.

pinn *m.* 'ball' || M. piṇḍa || Skt.
 piṇḍa- §15, 137, 155 Bl.
 píplā mūl *m.* 'root of long pep-
 per' || M. piṇḍī || Skt. pippali-
 §152 Bl.
 pippal *m.* 'the pīpal tree' || Skt.
 pippala- §152
 pīr *f.* 'pain' || Skt. pīḍā
 §15, 127, 138
 pīrḥā *m.* 'footstool' || M. piḍhē
 Skt. pīṭha- §15, 138 Bl.
 piṭṭanā *v. t.* 'to beat (breasts)'
 || M. piṭṭhē || Skt. piṣṭa-?
 §136 Bl.
 pittā *m.* 'bodily constitution'
 Skt. pitta- §152
 piṭṭh *f.* 'the back' || M. piṭh ||
 Skt. prṣṭhā- §97 Bl.
 piṭṭhī *f.* 'wet dāl ground or
 bruised' || Skt. piṣṭa- §166
 pōh *m.* 'N. of a month' || Skt.
 pauṣa- §137
 pōhan *m.* 'cart' || Skt. pravahana-
 §162
 pōhllo *adj.* 'fat (person)' || Skt.
 prṭhula- §98, 170 ii
 pōkkhar *m.* 'tank, lake' || M.
 pokhar || Skt. paṇṣkara-
 §105, 166 Bl.
 pōl *m.* 'hollowness' || M. pōl ||
 Skt. pūlya- *paulya-
 38, 129 Bl.

pōnnā *m.* 'sugarcane' || also
 pōṇḍā || Skt. paṇḍra-
 §38, 105, 155
 pōttā *m.* 'grandson' || Skt.
 pāutra- §15, 20, 162
 pōtthā *m.* 'book' || M. pōthi ||
 Skt. pustaka-: *paustaka- *cf.*
 Pers. pust, || Peh. pošt §38 Bl.
 -pp(an) suffix for making
 abstract nouns also pan(ā):
 Skt. -tva(na)- §165
 puādh *m.* 'eastern part of a
 country' || Skt. pūrvārdha-
 §170 iii
 pūcch^anā *v. t.* 'to ask' || M. pusṇē
 Skt. prcchāti
 §98, 137, 152 Bl.
 pūch *f.* 'tail' || W. pucch || Skt.
 pūcha- §25, 152
 pūjhnā *v. t.* 'to wipe' || H.
 pōchnā, pūchnā || M. pusṇē ||
 Skt. prōñchati, || Pkt. puñchai
 §78 125 Bl.
 pūjjanā (WP.) *v. i.* 'to reach' ||
 EP. pūgg^anā || Skt. pūryatē(?)
 §24, 161(?)
 punn *m.* 'merit, charity' || Skt.
 pūnya- *ts.?* §161 (3)
 pūnnā (WP.) *past. part.* 'arrived'
 Skt. pūrṇa- §24
 pūneō *f.* 'full moon day' || Skt.
 pūrṇimā §24, 163
 pur *m.* 'single stone of a mill'
 || M. puḍā || Skt. puṭa-
 §15, 138 Bl.

- purānā *adj. m.* 'old' || Poa.
 parānā || Skt. purānā-
 — §59, 186
 pūtlā *m.* 'doll' || M. *id.* || Skt.
 puttala- — §65, 121 (5) Bl.
 putt *m.* 'son' || WP. putta || M.
 pūt || Skt. putrá-
 — 7, 15, 19 49, 137, 162, 170
 (IV) Bl.
 pūṭṭhā *adj. m.* 'turned upside
 down' || Skt. prṣṭhā- — §97, 98
 rāī *f.* 'mustard' || M. *id.* || Skt.
 rājikā — §138 Bl.
 raiḥ^a *m.* = halḥ *q. v.* — §187
 rāj *m.* 'kingdom' || Skt. rājya-
 — §161
 1. rāmmh^anā *v. t.* 'to begin' ||
 Skt. rabhate { — §155
 2. rāmmh^anā *v. i.* 'lowing of
 cows' Skt. rambhate — §155.
 rām = arām *q. v.* —
 rāṇḍī *f.* 'widow' || M. rāṇḍ || Skt.
 raṇḍā — §155 Bl.
 raṅ *m.* 'colour' || M. raṅg- ||
 Skt. raṅga- — §155 Bl.
 rāṇī *f.* 'queen' || M. bāṇī || Skt.
 rājñī — §154 (2) Bl.
 ranḥ *f.* 'wife' || raṇḍī 'widow'
 Skt. raṇḍā- — §143, 155
 rāssī *f.* 'rope' || M. *id.* || Skt.
 raśmī- — §143, 167 Bl.
 rāt *f.* 'night' || M. *id.* Skt. rātri-
 — §143 Bl.
 ratt *m.* 'blood' || M. rātā 'red'
 Skt. rakta- — §153 Bl.
 rāttī *m.* 'short form of personal
 name Ratan' || Skt. rātna-
 raktikā — §154 (3)
 rauh *m.* 'juice' || also raih, ras
 Skt. rāsa- — §72, 74
 raúlā *m.* 'noise' || Mul. rólā || Skt.
 rāva+la- — §105
 riech *m.* 'bear' || M. rīs || Skt.
 ṛkṣa- — §99, 167 Bl
 rījjh^anā *v. i.* 'to be boiled' ||
 Skt. ṛdhyate- — §99, 161 (2)
 rīn *f.* 'grains of sugar, sand, etc.'
 rēn recorded by Maya Singh
 Skt. rēṇu- — §39
 rīṇḍī *f.* 'castor' || Skt. ēraṇḍa-
 — §26, 155
 rīnnh^anā *v. t.* 'to boil, cook' ||
 Skt. *rīṇḍhati- — §155
 rīṭṭhā *m.* 'Soap-nut' || WP.
 harīṭṭhā || M. rīṭhā || Skt.
 ariṣṭa- — §25, 51, 132, 166 Bl.
 rōk *adj.* 'cash' || Skt. raukma-
 — §154 (1)
 rōnā *v. i.* 'to weep' || Skt. rōdati
 — §103, 170 (i)
 rū *m.* 'soft hair on the body' ||
 Skt. rōman- — §103, 119
 ruāḥ *m.* 'large beans' || Skt.
 rājamāṣa- — §138
 rūcnā *v. i.* 'to be pleasing' || Skt.
 rucyati — §161

rūī *f.* 'cotton' || Skt. rōman-
 — §140
 rukkhā *adj. m.* 'dry, without
 grease' || M. rukhā || Skt. rūkṣā-
 — §24 Bl.
 rūnnh^anā *v. t.* 'to engage' || Skt.
 *rundhati — §155
 rūppā *m.* 'silver' || M. rupē ||
 Skt. rūpya- — §161 Bl.
 russ^anā *v. i.* 'to be angry' || M.
 rusṇē || Skt. ruṣyate
 — §15, 143, 161 (8) Bl.
 sabāt *f.* 'courtyard' || Ar. sābāt-
 — §57
 sabār *m. f.* 'morning' || Skt.
 *savēla- — 143(V)
 sacc *m.* 'truth' || Amb. sanc || H.
 sāc || M. sāc, saṃcā || Skt. satyā-
 — §113, 161 (2) Bl.
 sād *f.* 'welfare' used in the
 phrase sukkh sād || Skt. śānti-
 — §155
 sādā *m.* 'invitation' || M. sād
 Skt. śabda- — §19, 153 Bl.
 sādḍhē *adj.* 'increased by half'
 || M. sādḍhē || Skt. sārdha-
 — §144 Bl.
 sādhūr *m.* 'red vermillion' || M.
 seṃdūr || Skt. sindūra-
 — §126 Bl.
 sāg *f.* 'point' || M. sākū || Skt.
 śaṅkū- — §25 Bl.
 sāh *m.* 'breath' || Skt. śvāsa-
 — §145, 165

sāhā *m.* 'hare' | also saihā, sehā
 M. sasā || Skt. śasā- — §75 Bl.
 sāhlāg *m.* 'fook' || *cf.* M. sālī
 Skt. śalyaka- — 128, 187 Bl.
 sālī = asālī *q. v.*
 sālī *m.* 'master, saint' || Skt.
 svāmin- — §140
 sāihnā *v. i.* 'to bear, suffer' || M.
 sahnē || Skt. śāhate — §147 Bl.
 sain *f.* 'hint' || M. sājē || Skt.
 saṃjñā- — §154 (2) Bl.
 sāinti *adj.* 'thirty-seven' || Skt.
 saptatrimṣat- — §30
 sājīh *m.* 'share' || s. sājīhu || Skt.
 sāmśa- — §160
 sājīā *adj. m.* 'right, not left'
 Skt. sajja- — §152
 sākṇā *v. i.* 'be able' || M.
 sakṇē || Skt. śaknōte, śakyate-
 — §154 (1), 161 Bl.
 sakārṇā *v. t.* 'to honour a huṇḍī'
 || M. sakār 'honour' || Skt.
 satkārayati — Bl.
 sakk *m.* 'bark' || WP. srakk- ||
 Skt. śālka-: *sarka- — §164
 sākkar *f.* 'sugar, not refined' ||
 M. sāk(h)ar || Skt. śarkarā
 — §163 Bl.
 Sālā *m.* 'wife's brother' || M. *id.*
 Skt. syālā- — §161 (8) Bl.
 Salhābbī *f.* 'dampness' || Pers.
 sailābī — 128
 sall *m.* 'dart' || M. sal || Skt. śalya-
 — §129 Bl.

salūnā *adj.* *m.* 'salted' || Skt.
 salavaṇa- — § 142
 samhālnā *vt.* 'to protect' || Skt.
 sambhālayati — § 196
 sámjñā *v.t.* 'to understand' M.
 samajñe || Skt. sambudhyate
 — § 187 Bl.
 samm *f.* 'ferrule' || Skt. śámba-
 — § 155
 sanébhā *m.* 'message' || Skt.
 sandēṣa- — § 144, 155
 saṅg *f.* 'modesty' || Skt. śāṅkā
 — § 144, 155
 sāṅgal=sūṅgal *q.v.*
 saṅgh *m.* 'throat' || Skt. śaṅkhā-
 — § 155
 saṅgūcānā *v.t.* 'to shrink' || Skt.
 saṅkucya'c
 sāñjh *f.* 'evening' || M. sāñjh
 Skt. sandhyā-
 — § 87, 155, 16, (2) Bl.
 sāñjñī *m.* 'share-holder' || Skt.
 sāmṣa- — § 160
 santālī *adj.* 'forty-seven' || Skt.
 saptacatvāriṃśat- — § 30
 sapp *m.* 'serpent' || Amb. samp||
 M. sāp || Skt. sarpā-
 — § 15, 10 Bl.
 sarāp sarauhnā=srāp, srauhnā
q.v.
 sarlāh *m.* 'headache' ||
 Panj. sir + ? || Skt. vyādhi-
 — § 161 (7)
 sārhī *f.* 'scarf' || M. sāḍi || Skt.
 śāti- — 126 Bl.

sarhō *f.* 'rape seed' || Skt. sar-
 śapa- — § 163, 174
 sarīkkhā *adj.* 'similar' || also
 s rkhā || M. sārkhā || Pkt.
 sarikha- — § 189 Bl.
 sārkhā=sarīkkhā *q.v.* — § 187
 sass(ū)=*f.* 'wife's or husband's
 mother' || M. sāsū || Skt. śva-
 śrū- — § 49, 162, 165 Bl.
 sat *m.* 'essence, power' || M. *id.*
 Skt. sattvá- — § 165 Bl.
 sāth *m.* 'company' || M. *id.* || Skt.
 sārtha- — § 170 iii Bl.
 satt *adj.* 'seven' || M. sāt || Skt.
 saptán-
 — § 19, 49, 144, 153 Bl.
 satṭh *adj.* 'sixty' || M. sāṭh || Skt.
 ṣaṣṭi- — § 144 Bl.
 sātthal *m.* 'thigh' || Skt. śákthin-
 — § 64, 153
 sātthī *m.* 'companion' || Skt.
 sārthika- — § 170 iii
 sattū *m.* 'meal of parched grain'
 || M. sātū || Skt. śaktu-
 — § 103, 153 Bl.
 sau *adj.* 'hundred' || Skt. śatá-
 — § 138, 144
 saūh *f.* 'oath' || Skt. śapatha-
 — § 116, 138, 144
 sāuhrā *m.* 'father-in-law' || M.
 sāsra || Skt. śváśura-
 — § 143, 145, 165 Bl.

sàulā *adj. m.* 'black' || M. sāvḷā.
Skt. śyāvā-?. śyāmala-

— § 101, 161 Bl.

saun *m.* 'N. of a mouth' || Skt.

śrāvaṇa — § 101, 142, 162

sáundā *prep. past.* 'sleeping'

Skt. svapatt- — § 117

saut (H). *f.* 'co wife' || M. savat

Skt. sapátnī

— § 154 (3), 187 Bl.

sávā *adj.* '(one) and a quarter' ||

M. *id.* || Skt. sapāda-

— § 138 Bl.

seāl *m.* 'winter' || Skt. śitakāla-

— § 60, 101, 103, 138, 143, 186

sēḷh *m.* 'personal name' || also

sēḷḷhū *cf.* sēḷh || Skt. śrēṣṭha-

— § 126

sēhā=sáhā *q.v.* — § 145

sēhrā *m.* 'chaplet' || M. serā

Skt. śekhara- — § 138 Bl.

sēj=ch ēj *q.v.*

sēlkhari *f.* 'soap stone' || Skt.

śaila+? — § 128.

sēllā *m.* 'spear' || Skt. śalya (?)

— § 29

sēm *f.* 'flat bean' || Skt. śimbā:

śaimbya, also śimbā — § 34, 155

1. sēḷh *m.* 'banker' || *cf.* sēḷh, ||

M. śēt || Skt. śrēṣṭhin-

— § 166 Bl.

2. sēḷh *m.* 'expressed sugar-

cane' || M. śīt || Skt. śiṣṭa-

— § 34 Bl.

1. sī *past tense* 'was, were' ||
Lab. hā etc. || Skt. āsīt ?-

— § 145

2. sī *f.* 'furrow, ploughing' ||

Skt. śītā- — § 103

sī *f.* 'boundary' || Skt. śīmān-

— 103, 119

siddhā *adj. m.* 'straight, honest'

Skt. siddha- — § 152

sídhṛā *adj. m.* 'simple' used in

phrase sídhṛā pudhṛā || Skt.

sidhrā- — § 162

síjjhanā *v. t.* 'to have a settle-
ment' || M. sijne || Skt. sidhyati

— § 161 (2) Bl.

sikkh *f.* 'advice' || Skt. śikṣā

— § 15, 167

sīb *adj.* 'cool' || *in* sīl subhau || M.

śilā 'cold' || Skt. śītala- — § 103

also sīllha 'damp' — § 128 Bl.

sīng *m.* 'horn' || M. *id.* śīng || Skt.

śṛṅga- — § 97, 155 Bl.

singh *m.* 'used in personal

names' || Skt. śimhā-ts — § 175

sínjanā *v. t.* 'to water' || M.

simṇē || Skt. siñcāti

— § 19, 155 Bl.

sīrhī (H) *f.* 'ladder' || Skt.

śrēḍhi- — § 78

sīṭṭanā *v. t.* 'to throw' || WP.

saṭṭ-, suṭṭ- || M. śīt || Skt. || śṛṣṭa-

or śiṣṭa- — § 97, 136

siūnā *m.* 'gold' || also seōna ||

M. soṇē || Skt. suvárṇa-, svārṇa-

*sivarṇa- — § 37, 163 Bl.

śhnā *adj. m.* 'beautiful' || Skt. śobhana- — § 138
 śōlā *adj.* 'sixteen' || M. sōlā || Skt. śōḍaśan- — § 144 Bl.
 prāuhnā *v.t.* 'to praise' || Skt. ślāghatē- § 138, 172
 rakk (WP.) *m.* 'bark'=EP. sakk *q.v.*
 srāp *m.* 'curse' || Skt. śīpa-ts. — 176
 sūbār *m.* 'monday' || Skt. sōmvāra- — § 103
 subb *m.* 'swab to clear utensils' M. sumb || Skt. śulba- — § 164 Bl.
 sūh *f.* 'news' || Skt.* śodhi-*cf.* bōdhi- — § 78.
 sūhā *adj. m.* 'red' || Skt. śōbha- — § 78
 suhāg *m.* 'union with a husband' Skt. saubhāgya- — § 161
 suhāppaṇ (WP.) *m.* 'beauty' Skt.* subhatvana (?) — § 165
 suhāunā *v.t.* 'to be pleasant' || Skt. *sukhāpayati — § 138
 sūhnī *f.* 'broom' || Skt. śōdhanī- — § 88
 sūī *f.* 'needle' || M. sui || Skt. sūcī — § 15, 138 Bl.
 sūjjhanā *v.t.* 'to occur to mind' Skt. sūdhyatē — § 161 (2)
 sūkkā *adj. m.* 'dry' sūkkhā *m.* 'a particular plant' || M. suk(h)ā || Skt. sūska- — § 166 Bl.
 sūlagnā *v.t.* 'to be kindled' || G.

sajanvū || Skt. sulagna- — § 187
 sūuanā *v.t.* 'to hear' || Skt. śṛṇōti — § 98, 140
 sunḍh *f.* 'dry ginger' || M. sūṭh Skt. śunṭhi- — 155 Bl.
 suneār *m.* 'goldsmith' || Skt. suvarṇakāra- — § 101
 sūṅgal *m.* 'chain' || M. sākaḷ Skt. śṛṅkhalā- — § 96, 98, 136 Bl.
 suṅgaṇṇā *vi.* 'to contract' || Skt. *saṃkuṭati- — § 109
 sūṅgh^anā *v.t.* 'to smell' || M. sumṅṇē || Skt.* śṛṅkhati- — § 33, 93, 115 Bl.
 sūnhāpp (WP.)=suhāppaṇ *q.v.* — § 165
 sūnnā *adj. m.* 'empty' || WP. sunjā || M. sunā || Skt. śunya- — § 24, 161 (4) Bl.
 sūr *m.* 'hog' || Skt. sūkarā- — § 103, 138
 sūrāg *f.* 'underground passage' || M. suraṃg || Skt. suruṅgā — § 64, 112, 187 Bl.
 sūtnā *v.t.* 'to draw as wire' || Skt. sūtrayati- — § 110
 sūt *m.* 'thread' || M. id. || Skt. sūtra- § 7, 19, 162 Bl.
 suttā *past part.* 'slept, asleep' || Skt. sūptā- — § 19, 97, 144, 153
 tācel^anā *v.t.* 'to hew' || M. tāśṇē || Skt. tākṣati — 167 Bl.

ṭaḍḍ^anā *v.t.* 'to open wide' || Skt.
atrdati — § 171

ṭāhnā *v.t.* 'to drive away' || WP
trāhnā || M. tarās || Skt.
trāsayaṭi — § 162 Bl.

ṭākā *m.* 'copper coin' || Skt. taṅka-
— § 137

takhān *m.* 'carpenter' || Skt.
tākṣan- — § 57, 167

túkk^anā *v.t.* 'to estimate' || Skt.
tarkayaṭi- — § 137, 163

tákkalā *m.* 'spindle' || WP.
trakka^alā || Skt. tarku-
— § 64, 163

tákkaṛī *f.* 'balance' || WP.
trakka^aṛī || Skt. tarka-(?)
— § 163

ṭalnā *v.i.* 'to go away' || M.
ṭalṇē || Skt. ṭvalaṭi- — § 137 Bl.

tāmbā *m.* 'copper' || M. tābē ||
WP. trāmā || Skt. tāmrā-
— § 162, 175

tān^anā *v.t.* 'to stretch' || M.
tāṇṇ || Skt. tānayaṭi-
— § 140 Bl.

tand *m. f.* 'gur, thread' || M.
tāṃt || Skt. tāntu-
— § 137, 155 Bl.

ṭaṅg *f.* 'leg' || Skt. ṭaṅkā — § 137
ṭāpnā *v.i.* 'to be heated' || Skt.
tapyatē — § 107, 161

ṭapp^anā *v.i.* 'to jump' || Poth.
trapp^anā || Skt. *tarpati:
ṭṛpyati — § 163

táppar *m.* 'mat' || WP. trappar
Skt. tālpa-: *tarpa-
— § 163, 164

tárnā *v.i.* 'to cross' || M. tarṇē
Skt. tarati- — § 108 Bl.

tárah (WP) *m.* 'hyena' || M.
taras || Skt. tarakṣa-
— § 187 Bl.

ṭaṭīhrā *m.* 'sandpiper' || Skt.
ṭiṭṭibha-? — § 137

táttā *adj. m.* 'hot' || Skt. taptá-
— § 137, 97, 153

ṭáṭṭī *f.* 'screen' || WP. traṭṭī || M.
ṭāṭ, origin not known.
— § 171 Bl.

tt(an) *suff.* used in forming
abstract nouns = pp(an) *q.v.*
— § 165

tau *m.* 'heat' || WP. tā || Skt. tāpa-
— § 103, 137

ṭeḍḍhā *adj. m.* 'crooked, slanting'
WP. trēḍhā, || H. ṭeṛhā, origin
not certain — § 171

teḥāēā *adj. m.* 'thirsty' || Skt.:
*ṭṛṣāyita- — § 60

tēl *m.* 'oil' || Skt. tailā-: *tailya-
— § 129

thābbā *m.* 'bundle' || M. thavā
Skt. stabaka- — § 177 Bl.

thāh *m. f.* 'bottom, depth' || M.
thā || Skt. sthāgha-? — § 166 Bl.

thāli *f.* 'plate' || M. thāḷā || Skt.
sthāli- — § 166 Bl.

thammh *m.* 'column' || Skt.
 stambha- — § 155, 166
 than *m.* 'teat, udder' || M. thanā
 Skt. stāna- — § 166 Bl.
 thāñī *adv.* 'through' || Skt. sthāna-
 — § 166
 thāñdhā *adj. m.* 'cold' || M.
 thamḍā || Skt. stabdha-
 — § 171 Bl.
 thaṭhērā *m.* 'brazier' || Skt. tvāstr-
 — § 171
 thaũ *f.* 'place, room' || WP. thā
 Skt. sthāmañ-
 — § 103, 112, 119, 140
 thāukār *m.* 'lord' || H. thākur
 Skt. thakkurā- — § 137
 thēli *f.* 'palm' || Skt. hastatala-
 — § 103
 thērā *m.* 'aged person' || M.
 thēr || Skt. sthāvira- — § 101 Bl.
 thōhlū *m.* 'fat man' || also
 thūllā || Mul. thōhl || M. thulī,
 thulī, thōr || Skt. sthūlā, sthauḷya-
 — § 38 Bl.
 thōrā *adj. m.* 'little' || M. thoḍā
 Skt. stokā- — § 166 Bl.
 tiā *adj. m.* 'third' || also tījā
 Skt. tṛtīya- — § 97, 142, 170 ii
 1. tih *f.* 'thirst' || *cf.* M. tahān,
 tānh (tṛṣṇā) || Skt. tṛṣā-
 — 77, 97, 145 Bl.
 2. tih *adj.* 'thirty' || M. tis ||
 Skt. trimśat- — § 135, 160 Bl.
 tījā=tiā *q. v.*

tikkhā *adj. m.* 'sharp' || WP. L.
 trikkhā || M. tīkha || Skt. tīkṣṇā-
 — § 23, 167 Bl.
 til *m.* 'sesame seed' || Skt. tīla-
 — § 137
 tin *m.* 'blade of grass' || M. tañ
 Skt. tṛṇa- — § 137 Bl.
 tinn *adj.* 'three' || M. tīn || Skt.
 trīṇi- — § 7, 162 Bl.
 tinnh^anā *v.t.* 'to prick' || Skt.
 *tṛṇdhati *cf.* √trh, tṛṇēdhu-
 — § 167
 tīrchā *adj. m.* 'slanting' || M.
 tirkā || Skt. tiraścā-
 — 65, 166, 181, 187 Bl.
 tittar *m.* 'partridge' || M. titar
 Skt. tittirā- — § 64, 152 Bl.
 tōh *m.* 'husk' || Skt. tūṣa-
 — § 76, 145
 tōlnā *v.t.* 'to weigh' || Skt.
 tolayati — § 108
 tōrnā *v.t.* 'to break' || Skt.
 trōṭayati — § 108, 162, 171
 trai (WP). *adj.* 'three' || Skt.
 trāyaḥ — § 105
 trēl (WP). *f.* 'dew' || EP. tel
 origin not known. — § 176
 túhlā *m.* 'buoy with lamps' || Skt.
 tulā- (?) — 128
 tulāi *f.* 'quilt' || Skt. tūla — § 59
 túmmanā *v.t.* 'to clean cotton,
 wool' || Skt. trumpati
 — § 155, 156

tūṇṇā *v.t.* 'to stow' || Skt. *tūrṇa-* — § 24
 tūrnā *v.i.* 'to walk' || Skt. *turati* — § 137
 tūsī *pron.* 'you' || also *tūsā* Skt.* *tuṣmē* cf. *asmē* — § 50, 167
 tūssā *v.i.* 'to appear' (of small-pox) || Skt. *tuṣyati* — § 161 (8)
 tūṭṭā *v.i.* 'to break' || M. *tutṇē* || Skt. *truṭyati* — § 108, 161, 171 Bl.
 tūṭṭhanā *v.i.* 'to be kind' || Skt. *tuṣṭa-* — § 171
 ūbbhā (WP.) *adj.* 'erect, upward' || M. *ubhā*, *udhav* || Skt. *ūrdhvā-* — § 24, 165 Bl.
 ūbbhārnā *v.i.* 'to project, swell' Skt. *udbharati* — § 109, 153
 ūccarnā *v.t.* 'to speak' || Skt. *uccarati* — § 152
 ūccarṇa *v.i.* 'to be separated as skin from flesh' || M. *ucaṭṭrē* Skt. *uccaṭati* — § 152 Bl.
 ucēṇā *trans.* 'points to' *√uceṣṭ-*
 ūḍnā *v.i.* to fly=ūṛnā *q.v.*
 ūddharṇā *v.i.* 'to be unstitched' Skt. ? — § 109
 ugāḥ *m.* 'witness' || Pers. *gawāh-* — § 135
 ūgganā *v.i.* 'to grow' || also *ūg(g)amṇā* || Skt. *udgata-*, *udgamyate* — § 153, 161 (5)

ūggarnā *v.t.* 'to wield' || Skt. *udgurāti* — § 64
 ūgghā *adj. m.* 'famous' || Skt. *udgha-* ? — § 153
 ūggharṇā *v.i.* 'to become clear' Skt. *udghaṭatē* — § 153
 ūkkarnā *v.t.* 'to engrave' || Skt. *utkirati* — § 64, 109, 153
 ūkkhal *m.* 'mortar' || M. *ukhaḷ* Skt. *ulūkhala-*, **utkhala-* — § 153 Bl.
 ūkkharṇā *v.i.* 'to come off' || Skt. **utkhaṭati*, **utkhiṭati* — § 109, 153
 ulāmbhā *m.* 'complaint' || *ulāmmhā* || Skt. *upālambha-* ? — § 155
 ūllarna *v.i.* 'to lean out', origin not known. — § 109
 ūnā *adj. m.* 'deficient' || M. *ūṇā* || Skt. *ūnā-* — § 15, 140 Bl
 ūncā *adj. m.* 'high' || WP. *uccā* || M. *umcā* || Skt. *ucca-* — § 25, 113, 152 Bl.
 ūṅgal *f.* 'finger' || Skt. *aṅgūli-* — § 28, 64, 155
 ūṅgarnā *v.i.* 'to sprout' || Skt. *aṅkura-* — § 28
 ūṅghā *v.i.* 'to nod' || Skt. *uṅkhati* — § 155
 unḥālā (WP.)=hunālā *q.v.*
 ūṅjal *m.* 'double handful' || M. *omjal* || Skt. *aṅjali-*, *udaṅjali-* — § 28 Bl.

ūna <i>f.</i> 'wool' Skt. ūṇā — § 24, 163	ūṭh <i>m.</i> 'camel' WP. ūṭṭh Skt. ūṣṭra- — § 25, 166
ūpajñā <i>v.i.</i> 'to grow' M. upajñē Skt. utpadyati — § 153, 161 (2) Bl.	ūtarna <i>v.i.</i> 'to come down' M. uttarne Skt. uttarati — § 109, 152 Bl.
ūppar <i>prep. adv.</i> 'upon' M. var Skt. upāri — § 49, 177 Bl.	vāss ^c ñā (WP.) <i>v.i.</i> 'to rain' Skt. varṣati — § 163
ūpparñā (WP.) āpparñā <i>q. v.</i> — § 36, 153	vīlamñā (WP.) 'to stop' Skt. vilambate — § 187
ūpphan ^c ñā <i>v.i.</i> 'to swell' M. uphaññē Skt. * utphaṇati — § 153 Bl.	vīrto (S.) 'tired' Skt. virikta- — § 187
ūṇā <i>v.i.</i> 'to fly' M. uḍṇē Skt. uḍḍayate — § 152 Bl.	vircaṇu (S) <i>v.i.</i> 'to be tired' Skt. viricyate — § 187
ūssarnā <i>v.i.</i> 'to be built' Skt. utsarati — § 109, 167	yā <i>conj.</i> 'or' also jā <i>q. v.</i> Pers. yā — § 141
utēhā <i>adv.</i> 'upwards' M. ūṭ Skt. ud+! { — § 54 Bl.	yār <i>m. f.</i> 'friend' also jār <i>q. v.</i> Pers. yār- — § 141

INDEX OF SANSKRIT WORDS.

ámśa-	hass, hassī, hāśli.	apūpá-	pūpā (?)
ákṣa+pāṭa	(a)khārā.	apsarās-, apsarā ^ā acch ^r ā.	
akṣāra-	akkhar.	amā ^ā vāśyā-	maus.
ákṣi-	akkh.	amṛta-	amī.
ágni-	agg.	ámba-, ambā	ammā.
agniṣṭhá-	gītthī.	ambara-	amar, ambar.
ágra-	aggā.	amra=āmra-	amb.
*agrakē	aggē.	amlkā	imlī, imblī.
añká-	aṅg.	áran̄ya-	arnā.
añkūra-	āgūr.	áriṣṭa- (unhurt)	rītthā.
añkuśá-	aṅgas ts.	arká- (sun)	akk.
aṅgāra-	āgeār.	argha-	Mul. aggh.
aṅgúli-	uṅgal, uṅg ^ā lī.	ardhá-	addh[ā].
aṅgúṣṭha-	gūtthā.	-tṛtīya-	dhāī.
āja+pālin-	WP. ayāḷī.	-pañcama)	dhauncā (loan from H.)
ajānat-	WP. ayāṇā.	-pūra-	adhūrā.
añjana-	anjan.	-māna-	dhaun.
añjalí-	unjal.	arna- (śuśratra-)	amb ⁿ ā.
aṭṭa-	aṭṭārī, aṭṭāli.	alakta-	altā.
adyá-	ajj.	alagna-	alagg.
adhunā-	hun.	avaśyā-	ōs.
ántara-	andar (Persian?)	avēlā-	abēr.
andhá-	annhā.	aśīlī-	assī.
*andhakara-	nhēr[ā]	ášru-	injh(ū).
ánna-	ann.	aśvīna-	assū.
annādyā-	anāj.	aṣṭāu-	aṭth.
anyākāra-	neārā.	ásta-	āthnā, ātthamnā.
ápatya-	bacc.	-m ayana-	atthan.
ápara-	hōr.	ásthi-	hadd (?)
apútra-	aut.	asmé-	asī, asā.

ākhyāti	ākhnā, ākkh ⁿ nā.	udgamyate	uggamnā.
ākhyāna-	WP. akhā[u]n.	udgha-	uggahā 'famous'.
ājñā	ān.	udghatātē	uggahatnā.
āṇḍā-	āṇḍā.	udgurati	uggarnā.
ātmān-	āp, āpnā.	udbharati	ubbbharnā.
ānayaṭi	WP. ān ⁿ nā.	udvartam-	batnā, H. ubartn.
āntrā-	ād.	upāri-	uppar.
āman-	āu, WP. ā.	upaskara-	hakkar.
āmalaka-	aulā.	upālambha-	ulāmbhā.
āmra- (=amra-) amb.		ūhika-	ullū.
ārdra-	āddā.	ulūkhala-	ulkkhal.
*ārdla-	allā.	ūśtra-	ūṭh, utṭh.
ārdhika-	āḍḍhi.	uṇakāla-	hunnālā.
ālasya-	ālas.	uṣma-	hussar, hutṭ, hummh.
āsā-	ās (loan from H.)	ubya-	(Pkt. vojḍha-) vujjha-bōjh.
āśvinā-	assū (?) H. āsanj.	unā-	unā.
āśāḍha-	hārḥ.	urdhva-	ubbhā.
āha-	*Vāh WP. āhnā.	rkṣa-	ricch.
ikṣū-	ikkh.	rdhyati	rijjhanā.
indhana-	innhan	ēka-	ikk.
*iṣṭā. iṣṭakā	itt.	ekasthā.	katṭhā.
īsvarā-	issar.	ekākin-	kallā.
iṣā-	WP. hīh.	ékādaśa	gyārā, gēārā.
uñkhati	uñgh ⁿ nā.	aikya-	ēkkā.
ucca-	ūncā, uccā.	ōḍra-	ōḍ.
uñchati	hūjjhnā.	ōṣṭha-	H. hōṭ.
udḍayatē	udnā, urnā.	auṣṭra-	WP. ōṭṭhā.
utkirati	ukkar ⁿ nā.	kāmsā	WP. kāilhā
uttarati	uttarnā.	kākṣa-	kakkl.
*utthāti	(Pkt. utṭhāi) utth ⁿ nā.	kākṣā-	kacch.
utpadyatē	upajnā.	kañkana-	kaṅgan.
utphanati	upphan ⁿ na.	kañkata-	kaṅghā.
utsarati	ussarnā.	kacchapa-	kacchū.
udgata-	ugganā.	kajjala-	kajjal.

kañcu-	kanj, kunj. 'slough.'	kalā-	kal.
katāka-	kaṛā.	kalāpa-	kalāvā.
katāha-	kaṛāh [ā].	kalpayati	WP. kapp ^a nā.
kātuka-	kaurā.	kalya-	kallh.
kāntaka-	kandā.	kāmsya-	kāssi.
kaṇṭhā-	kandhā.	kāka-	kāu.
kāti-	kai.	kācā-	[*kacca-] kanc
kathayati	kaihnā.		WP. kacc.
kanthā	kandh.	kāṇā-	kānā.
kadalī	kēllā.	kāṇḍa-	kānnā.
kanduka-	khuddō.	katara-	kair.
kannyā	FP. kanneā, WP.	-kāra-	suff.—ār.
	kanj.	kārttika-	kattā,-ē kattak.
kāparda-	kaudḍī.	kārmaṇa-	kāman.
kaphala-	kāhlā.	kāryā-	kāj.
kaphōṇī-	kūhnī.	kālā-	kāl.
kāmala-	kaul.	kāla-	kālā.
kampatē	kamm ^a nā.	kāśa-	kāhī.
-kara-	suff.—ēr[ā].	kāṣṭha-	kāth.
karaṅka-	kārāg.	kāsā	[*kassa Pkt.
kārati	karnā.		-kaṃsa].
karabha-	WP. karhā.	kāhala-	khañgh.
kārīṣa-	karīh.	kirāṇa-	kālilā.
kārkaṭikā-	kakkaṛī.	kīṭa-	kiran.
karkara-	kakkar.	kīla-	kīrā.
kārṇa-	kann.	kukkuṭā-	killā.
kartati	katt ^a nā.	kukṣī-	kukkaṛ.
	katt ^a nā.	kuṅkuma-	kukkh.
karpata	kapp ^a rā.	kuṇkuma-	kungū.
karpara-	khappar.	kuṇeikā-	kunjī.
karpāsa-	kapāh.	kuṭumba-	kuṇam.
karbara-	kabrā.	kuṭṭayati	kuṭṭ ^a nā.
kārma-	kamm.	kuṇṭha-	khunḍhā.
karṣati	kasnā.	kuṇḍa-	kunḍā, kunālī.
	khass ^a nā.	kuddāla-	kudāl.
		kuputra-	kaputta.

kustri-	khutthi.	krōḍā	kōl.
*kubra-	kubbā.	kvatthate	kaṛṇnā.
cf. kubhrā.		kvāttha-	kāṛhā.
kumārā-	kaur, kamārā.	kṣāra-	khār, chār.
kumbhakāra-	kamheār.	kṣīrā-	khīr.
kūla-	kul.	kṣudra-	(*ksudlu)
kulattha-	kulthi.		khullā.
kulyā-	kūhl.	kṣudhā	khōh.
kūṣṭha-	kuṭṭh (plant).	kṣurā-	churā.
kuṣṭha-	kōṛh.	kṣurapra-	khurpā.
kuṣṇāti	khussānā.	ksētra-	khēt.
kūtā-	WP. kūṛ.	khaṭvā	khaṭṭ.
kūpa-	khūh, kūā.	khaḍga-	khaggā.
kūrcā-	kucc.	khaṇḍa-	khaunā.
kūrdati	kūddānā.		khaṇḍ.
kūrmā-	WP. kummā.	khadirā-	khair.
kṛtā-	kittā.	kharijū	khāj.
kṛttikā-	khitt.		khujlī.
kēkara-	kairā.	kharijūra-	khajūr.
kētaka-	keōṛā.	kharva-	khabbhā.
kēdāra-	keārā.	khalla-	khall.
kēśarin-	kēhar	khātā-	khāī.
	kēhrī	khādati	khānā.
	kēhrā.	khādya-	khajjā.
	kēssū.	khārī-	khārī-
kaimśuka-	kōṛī, krōṛ.	khīṅga-(Hemacandra).	
kōṭi-	kūlā.		khīṅga.
kōmala-	kōr.	khiccā	khicṛī.
kōra-	koṭṭhā.	gaṇḍa-	gaṇḍā.
kōṣṭha-	kōssā.		gannī.
*kōṣma-	kōkh (W P.)	gaṇḍaka-	gaīḍā.
kaukṣa-	kōṛmā.		gaunā, gāḍērī.
kauṭumba-	khēhlnā.	gaṇḍūpada-	gāḍōā.
krīḍati	kunj.	*gandhilla-	gāḍhlā.
krūñcā-	kōh.	gamayati	gamaunā.
krōṣa-			

gārgara-)	gāggar.	grāha-	gahā, gehā.
gargarī)		grāhaṇa-	graihn <i>ts.</i>
garjati	gajj ^a nā.	grāma-	grāu, grā.
garjara-	gājjar.	grāsa-	grāh, grās.
gardabhā-	gadhbā.	ghaṭa-	gharā
gārbha-	gabhbā.	+manca-	gharāunjā.
gala-	gal, galī.	ghaṭayati	gharṇa.
gāḍha-	gārḥā.	ghaṭi-	gharī.
gāyati	gaunā.	ghaṭṭayati	ghaṭṭ ^a nā.
gāli-	gāl.	ghaṇṭa-	ghand [ī].
gūggulu-	guggal.	*ghara-	ghar.
guccha-	gucchā.	gharṇa-	ghassā.
gudā+randhra-	gōhran.	ghāṭa-	ghau.
gumpha-	gummhā.	*ghātilla-	ghail.
gurjarā-	gujj ^a r.	ghāsā-	ghau, ghā [h].
gūlgulu-	guggal.	ghuṇa-	ghun.
gūlma-	gummā.	ghrṇā	ghiz.
gūhya-	gujjhā.	ghrṭā-	ghō.
gūḍhā-	gūrḥā.	+pūra-	gheōr.
gūrda-	guddā.	ghōṭaka-	ghōrā.
grṇāti	gin ^a nā.	cakrā-	cakk [ī].
grdhryati	gijjh ^a nā.	cakravāka-	cakvā.
grdhra-	giddh.	caṅga-	caṅgā.
*grsma-	gummh.	caṅcu-	cunj.
grhā-	see *ghara.	caṭaka-	cirā.
gō-	gā.	caṭati	caṭhnā.
gōtrā-	gōt.	catur-	cau-, cu-, ca-,
gōḍlā-	gōh.	caturthā-	cautthā.
gopālā-	guāllā.	caturthī-	cauth.
gōpura-	gōerā.	cāturdaśa-	caudā.
gaurā-	gōrā.	cāturviṃśati-	caubī.
grathnāti	gaṭṭh ^a nā.	catuṣka-	cāuk.
granthati	gaṇḍh ^a nā.	catuṣpañcāsat-	curanjā.
granthī-	gaṭṭh, gaṇḍh.	cātuṣpāda-	cupāeā.
granthila-	gāḍhlā.	catuṣtriṃśat-	cauntī.

catvāraḥ-	cār.	chāndaḥ-	chann.
catvāriṃśat	cālt.	chala-	chal, chalnā.
candana-	cannan.	chavi-	chail.
candrā.	cand, can-.	chādana-	chaunī, chaunā.
camatkāra-	camkār.	chāya-	chān.
camara-	caūr[i].	chikkā	chikk.
campaka-	cambā+kalikā- camelī.	chidyatā	chijjānā.
		chidrá-	chiddā.
cārman-	camm.	chutya-	chuttānā.
+kāra-	cameār.	chedana-	chainī.
carvayati	cabbānā.	chōṭayati	H. WP.
*calyati	callānā.		chōṛnā.
cālanī	chālnī.	jānghā	jangh.
cittā-	citt.	jāna-	janā.
citrā-	cittā, citta.	jānayati	janānā.
citrayati	cittānā.	jamma-	jamm.
cirā-	cir.	jāya-	jann.
cirbhata-	cibbhar	jambu-	jammū.
cīra-	cīā.		jāmmān.
cukra-	cukkā.	jalā-	jal 'water'.
cunṭati	cundānā.	jāgrat-	jāgnā.
culla-	cullhā.	jādyā-	jāddā.
cūṣati	cūsānā.? cūnghiānā.	jātā-	jācā.
cūṇa-	cūnnā.	jānāti	jānānā.
cūḍa-	cūrā.	jāmātr-	jamāī.
caitra-	cēt.	jāra-	jār.
cōkṣa-	cokkhā.	jihvā	jībh.
cōrā-	cōr.	jīvā-	jī.
cyutā-	cūnā.	jivana-	jiūn.
chagalā	chellā.	juṣṭa-	jutthā.
*chaṭati	chaṇā.		jhūṭh.
*chaṭṭati	chaṭṭānā.	jyēṣṭha-	jēṭṭhā.
*chaṇṭati	chandānā, cf. H.G.	jyaīṣṭha-	jēṭh.
	chāṭ	jvālati	jalnā.
*chatti-	chatt.	ṭaṅka-	ṭakā.

taṅkā
 tiṭṭibha-
 tvalate
 damarū
 dāknī
 dhaukatē
 tākṣati
 tākṣan-
 tāntu-
 taptā-
 tarakṣa-
 taratī
 tarkayati
 tarku-
 tardati
 *tarpati
 tālpa-
 tānayati
 tāmrā-
 tittirā-
 tiraścā-
 tīla-
 tīkṣṇa-
 turati
 *tula (tulā)
 tūṣa-
 tuṣṭa-
 *tuṣmē
 tuṣyati
 tūṇa-
 tūla-
 tr'ṇa-
 trṭṭiya-
 trṣā
 trāsayati

taṅg.
 taṭīhrā.
 talnā.
 daurū.
 dain.
 dhōnā.
 taceh^anā.
 takhān.
 tand.
 tattā.
 tarakh.
 tarnā.
 takk^anā.
 takk^alā.
 taḍḍ^anā.
 ṭappanā.
 tappaṛ.
 tān^anā.
 tāmbā.
 tittar.
 tirchā.
 til.
 tikkhā.
 turnā.
 tulhā.
 toh.
 tuṭṭh^anā.
 tusī.
 tuss^anā.
 tunn^anā.
 tulāī.
 tin.
 tijjā, tiā.
 tēh, tih.
 tālnā.

trimṣat-
 trīṇi-
 truṭyati
 trumpati
 trōṭayati
 tvāṣṭṛ-
 dāmṣṭrā
 dāksina-
 dagdhā-
 daṇḍā-
 dadru-
 dādhi-
 +bhāṇḍa-
 dānta-
 dardura-
 darbha-
 darśayati
 dāśa-
 dāṭhā-
 dātra-
 dāmanī-
 dāya-
 dārdhya-
 divasa-
 dipā-
 dugdhā-
 durlabha-
 dūrā-
 dūrvā
 dr̥ṣyate
 dr̥ṣṭa-
 devara-
 dauhitra-
 dyūtā-
 drama-

tīh.
 tinn.
 tuṭṭ^anā.
 tummanā.
 torṇā.
 thaṭhērā.
 dāṭhā *q.v.*
 dakkhan.
 daddh^anā.
 daṇḍā.
 dadd.
 dahī.
 dāhīndī.
 dand.
 daḍḍū.
 dabbh.
 dass^anā
 ten.
 jārh, dārhi.
 dāttī.
 daun.
 dāj.
 dāḍḍhā.
 dehārā.
 dīvā.
 duddh.
 dūllā.
 dūr.
 dubb.
 diss^anā.
 diṭṭhā.
 deor.
 dohtā.
 jūā.
 damm.

drākṣā	dākh.
drāghate	ḍāhnā.
dvātrimṣat-	battī.
dvādaśa-	bārā.
dvāra-	bār.
dvitīya-	dūjjā.
dvāu-	dō.
dhamāni-	dhaun.
dhāritrī	dhar ^a t.
dhavala-	dhaulā.
dhānyā-	dhān.
dhārā	dhār.
dhīvara-	jhīūr.
dhūmā	dhūā.
dhūli, *dhūḍi-	dhūr.
dhvajā	jhaṇḍā.
dhvanī-	jhankār.
nakulā-	naul.
nakhā-	naūh.
nagnā-	naṅgā.
nādī	nāī.
nanandr-	nanād.
nānāndr-	nanān.
nayati	nēnā [k].
nāva-	nāu, 9.
nāśyati	nass ^a nā.
naṣṭā-	natth ^a nā.
nās+ka-	nakk.
nasta-	natth.
nāḍī	nār.
nāpitā-	nāī.
nāma-	naū.
nikāṭa-	nērā.
nidrā-	nīd.

nimantra-	neōdā.
nimnā+apa+ dhyāna?	nimmōjhāṇā.
nimba-	nimm.
nirīkṣa-	nirakh.
nirbhāgya-	nabhāg.
nirmala-	nimmal.
nirvartatē	nibbaṇā.
nirvāhati	nibhnā.
niścala-	nielā.
niścōtati	nacōṇā.
nissauka-	nasaṅg.
niṣkālyate	nikkalnā.
niṣputra-	naputtā.
nistarati	nittarnā.
nissarati	nissarnā.
nīroga-	narōā.
nīla-	lalārī.
nṛtyati	nacc ^a nā.
pakvā-	pakkā.
pakṣā-	pakkh, phāṅgh
pakṣin-	panchi.
pāksman-	phamman, phamh.
pañgu-	pīglā.
pācyate	pacnā.
pāñcan-	panj.
pāñcamā-	panjamā.
pāñcaviṃśatī-	pacci.
pāñcāśat	pā, ā.
pañjara-	pinj ^a rā.
paṭṭa-	paṭṭi.
paṭhati	paṭhnā.
pāṭtra-	pattā.
patha-	pahā.
pathin- (pānthan)	pandh.

pair.
pabb.
pabban.
pharhā.
parsō.
parōsuā.
parakh.
pannā.
padd^anā.
pajj, pijj.
pal^aṭṇā.
palthi.
passali.
palāh.
pahlāg.
palānā.
pallā.
picch.
pacā.
pacc.
pau.
pār.
pā.
pa.
pa.
I.
I.

pippal.
 piplāmūl.
 piṭṭhī, piṭṭ^anā.
 pīrhā.
 pīr.
 pilā.
 pūch.
 pur.
 punn.
 putlā.
 putt.
 purānā.
 pōkkhar.
 pōtthā.
 punnā.
 punneō.
 pujjanā.
 puādh.
 pōl.
 puech^anā.
 pohllō.
 piṭṭh, putṭhā.
 pōnnā.
 pōttā.
 pōh.
 see pūṣkarā.
 see pustaka.
 pakhānā.
 paihlā.
 paṇaus(s)ī.
 paṇōttā.
 paih, pauh.
 palamnā.
 pōhaṇ.
 patthar.

prasvidyate
 prasvēda-
 prahara-
 prāpayati
 priyakāra-
 prēñkhā
 proñchati
 phaṇá-
 phāla-
 phālguna-
 phāla-
 phulla-
 bandhati
 barkara-
 balivārda-
 bahutva-
 bāhú-
 bāhya-
 bindú-

bilvā-
 bīsa-
 bīja-
 búdhyate
 bubhukṣā
 busá-
 br̥dha-
 brāhmaṇa-
 bhaktá-
 bhaginī
 bhagna-
 bhañgā
 bhajyatē
 bhāṭṭa-
 bhadrá-

pijjanā.
 parseō.
 paihr.
 paunā.
 peārā.
 pīgh.
 pūjhnā.
 phan.
 phal.
 phaggan.
 phālā.
 phull.
 bannh^hnā.
 bakk^rrā.
 bahld.
 bauht.
 bāh.
 (bājh.
 bund.
 bind.
 bil.
 bhē(h).
 bī.
 bujjh^anā,
 bhukkh.
 bhōh.
 buđđhā.
 bāhman.
 bhattā.
 bhain.
 bhagg^anā.
 bhañg.
 bhajj^anā.
 bhaṭṭ.
 *bhadla- bhalā.

bhāratī
 bhasman-
 bhāgá
 bhāginēya-
 bhāñjāgāra-
 bhugna-
 bhūmī
 bhr̥jjāti
 bhēḍra-
 bhr̥mati
 bhr̥mara-
 bhr̥śtra
 bhr̥śtr-
 bhrū-
 mákṣā
 mákṣikā
 majjā
 mañcaka-
 mañjiṣṭhā
 maṭha-
 maṇikāra-
 mátsya-
 mathrá-
 manthāna-
 mántra-
 manda-
 +akṣa-
 +kāra-
 +dhainava
 mandiman-
 manuṣyá-
 markāta-
 mallati
 mastaka-
 mahārga-

bharnā.
 bhass.
 bhau.
 bhāñ^ajā.
 bhāḍeār.
 bhuggā.
 bhū.
 bhujj^anā.
 bhēḍ.
 bhañnā.
 bhaur.
 bhaṭṭh.
 bhāi.
 bhañ.
 macehar.
 makkhī.
 mijjh.
 manjā.
 majjṭh.
 mañhī.
 maneār.
 maceh.
 maṭhā.
 madhāñi.
 mand.
 man-
 manākkhā.
 māḍārī.
 manēhmā.
 mannō.
 mups.
 makkaṭ.
 mall^anā.
 matthā.
 maihgā.

rājyā-
 rātri-
 *rindhati
 rukṣā-
 rucyate
 rudhyate
 *rundhati
 ruṣyati
 rūkṣā-
 rūpya-
 rōdati
 rōman-
 raukma-
 *lakkuṭa-
 lagyati
 laghū-
 laṅghate
 lajjā
 *latṭha-
 labhyate
 lamba-
 lardayati
 lavaṇa-
 lāgayati
 lābha-
 lipyate
 limpāti
 līkṣā
 lēkhā-
 lōṭha-
 loman-
 lōhā-
 vaṃśā-
 vakrā-
 vākṣas-

rāj.
 rāt.
 rinnh^anā.
 rukkh, 'tree'.
 rucnā.
 rujjh^anā.
 runnh^anā.
 russ^anā.
 rukkhā.
 rūppā.
 rōnā.
 rū, rōṣ.
 rōk.
 lakkar.
 lagg^anā.
 lauhḍḍā.
 laṅgh^anā.
 (pjj.
 latṭh, latṭhī.
 labbh^anā.
 lambā.
 ladd^anā.
 nūn.
 launā.
 lāhā.
 lipp^anā.
 limb^anā.
 likh.
 līh.
 lōṭhā.
 lū.
 lōhā.
 banjh, bās.
 bingā.
 bakklī.

vakṣaskāra-
 vājra-
 vaṇijja-
 vaṇṭati
 vatsā.
 vadhū-
 vandhyā-
 vamrī-
 vārga-
 vartaka-
 vartatē
 vartīs-
 vartman-
 vartikā-
 vardhati
 vardhatē
 vārdhra-
 varṣa-
 varṣati
 valka-
 valgā
 valgū-
 vallabha-
 valli-
 vāsa-
 vahaṅgikā
 vāgurā-
 vāta-
 vādya-
 vādyate
 vānara-
 vāmana-
 vārttā-
 vārdala-
 vāla-

bakhārā.
 bajj.
 ban^aj.
 baṇḍ^anā.
 bacchā.
 bahū.
 banjh.
 barmī.
 bagg.
 baṭērā.
 baṭṭ^aṇa.
 bāt.
 batti.
 baḍḍh^anā.
 badhnā.
 baddhī.
 barhā.
 barhnā.
 bakk.
 bāg.
 baggā.
 ballī.
 bēl.
 bāh.
 bāihgī.
 bair.
 bau.
 bājjā.
 bajjanā.
 bāndar.
 baunā.
 bāt.
 baddal.
 bāl.

vāṣpa-	blāph.	śaṅkhā-	saṅgh (†).
vimṣatī-	bīh.	śata-	sau.
vikirati	bikkharnā.	śapatha-	saūh.
	bakhērnā.	śabda-	saddā.
vicchādayati	bachaunā.	śamba-	samm.
vitasti.	bitth.	śayyā	sēj, chēj.
vittā-	bit(t).	śarkarā	sakkar.
vidyūt-	bijj, bijlī.	śālka-	sakk.
vidhi-	bēhmātā.	śalya-	sall, sellā.
vinā-	bin(ā).	*śalyaka-	sāhīḡg.
vimdhāte	binnh ^a nā.	śaśā-	sahā.
viphala-	bēhlā.	śānti-	sād.
vibhīṭaka-	bahērā.	śāṭi-	sārhi.
vivāhā-	beāh.	śikya-	chikkā.
viśvānara-	basantar?	śikṣā	sikkh
viśvāsa-	basāh.	śilā	sil.
viśa-	bēh.	śītā-	ś.
viśamyate	bisamnā.	+kāla-	seāl.
viśthā	biṭṭh.	śītala-	sillhā.
vismarati	bissarnā.	sunṭhi-	sundh.
vinā-	bīn.	śudhyate	sujjh ^a nā.
vīthi-	bihī.	śulba-	subb.
vīrā-	bīr.	śuṣka-	sukkhā.
vṛtti-	butti.		sukkā.
vṛddhi-	bāddhī?	śūnyā-	sunnā.
vṛścika-	bicchū.	śṛṅkhala-	suṅgal.
vedha-	bēh.	śṛṅga-	siṅg.
veṣṭa-	bēhrā.	śṛṅōti	sun ^a nā.
vāira-	(Pkt. vāira-)	śekhara-	sēhrā.
	bair.	śaimbya-	sēm.
vairāgya-	barāg.	*śōdhi-	sūh.
vyāghrā-	bāgh.	śodhanī	sūhni.
śaknōti		śōbhate	sohnā.
śakyatē	saknā.	śmaśāna-	masān.
śaṅkā.	saṅg.	śmāsrū	mucch.
śaṅkū-	sāg.		mass.

śyāmala-
 śrāvaṇa-
 śrēṣṭhin-
 ślāghate
 śvāśura-
 śvaśrū
 śvāsa-
 ṣaṭ-
 ṣaṅka-
 ṣaṣṭi-
 ṣoḍaśan-
 saṅkuṭati
 sajja
 saṃjñā
 sāktu-
 sākthin-
 saṅkucyate
 satkārayati
 sattvā-
 satyā-
 sant-
 sandēśa-
 sandhyā
 sapātnī
 sapāda-
 saputra-
 saptān-
 saptatī-
 sambudhyati
 sambhālayati
 sarpā-
 sarṣapa-
 salavaṇa-
 sāhatē
 sāmśa-
 sārdha-

saulā.
 saun.
 seṭh.
 srauhnā.
 sauhrā.
 sass.
 sāh.
 chē.
 chikkā.
 saṭṭh.
 sōlā.
 suṅgaṇā.
 sajjā.
 sain.
 sattū.
 satthal.
 saṅgucānā.
 sakārnā.
 sat.
 sacc.
 dā.
 sanēhā.
 sanjh.
 (H.) saut.
 savā.
 saut.
 satt.
 sattar.
 samājñā.
 samhālnā.
 sapp.
 sarhō.
 salūnā.
 saihnā.
 sājh.
 sādḥ.

simhā-
 siṅcati
 siddha-
 siddhrā-
 sīdhyati
 suptā-
 suruṅgā
 suvārṇa-
 sūkarā-
 sūci-
 sūtra-
 sūtrayate
 sōma+vāra-
 saubhāghya-
 skandhā-
 skambha-
 stānā-
 stabaka-
 stambha-
 stōkā-
 sthāvira-
 sthāgha-
 sthāna-
 sthāman-
 sthālī
 sthūlā-
 snāti
 snuṣā
 snēha-
 sphuṭyate
 sphōṭayati
 syālā-
 svāpati
 svarṇa-
 svāmin-

sīh.
 sinjanā.
 siddhā.
 sidhrā.
 sijjhanā.
 suttā.
 surāg.
 siūnā.
 sūr.
 sūi.
 sūt.
 sūtnā.
 sūbār.
 suhāg.
 kannhā.
 khambā.
 than.
 thabbā.
 thammh(ā).
 thōrā.
 thērā.
 thab.
 thānī.
 thāu.
 thālī.
 thullhā.
 nhaunā.
 nūh.
 nēh.
 phuṭṭānā.
 phōṭnā.
 sālā.
 saunā.
 suvārṇa.
 sūi.

hamśa-
haṭṭa-
haḍḍa-
harinā-
haridrā-
hala-
hāsta-

hans.
haṭṭ.
haḍḍ.
hiraṇ.
halhdi.
hal.
hatth.

+tala-
hastin-
hāritaki-
hāśya-
hunda-
hrdaya-

(ha)thēli.
hātthi.
harar.
hāssā.
hunda, humn.
hīā.

PART II.

A

LUDHIĀNĪ PHONETIC READER

(Thesis approved for the *Laura-Soames Prize for I'phonetics*
by the *University College, London.*)

PREFACE.

The Ludhiānī Phonetic Reader is very welcome. It will be welcomed especially by those who desire to study the pronunciation of this Panjābī dialect.

The main body of the work consists of twelve tales which are given in phonetic script with an English translation and a vocabulary of between 600 and 700 words. There is an Introduction on the sounds, describing in detail vowels, consonants, assimilation, stress, tones and intonation. Thanks to the employment of the alphabet of the International Phonetic Association, it is possible for one who has made a study of that alphabet to get a really good idea of how the language is pronounced.

The author is doubly qualified for the task he has undertaken. Firstly, all his life he has spoken the dialect which he has here described; and secondly, he has made a prolonged study of Phonetics under the lecturers of the University of London, who have assisted him in his investigations and checked his conclusions.

A comparison may profitably be made between this Reader and my own little volume "A Panjabi Phonetic Reader" (London University Press), which deals with the dialect of north-east Gujranwala, spoken 60 miles north of Lahore, while Ludhiana, the home of Lodhiānī is about 100 miles south-east of Lahore. It is possible to compare the two dialects in their vocabulary, grammar and pronunciation. Dr. Jain has (very wisely in my opinion) retold three of the stories in my book, so that in their case it is possible to compare the narrative almost word by word.

To this unpretentious, but practically useful and most interesting book I wish every success.

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Reader in Hindi and Urdu,

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A

LUDHIĀNĪ PHONETIC READER.

INTRODUCTION.

1. This reader describes and records accurately in the International Phonetic Script one type of the pronunciation of Ludhiānī, the object being to facilitate its learning by foreigners, and to interest the Panjābī speakers in the study of Panjābī Phonetics in particular. For this purpose a number of texts have been transcribed preceded by brief description of the Ludhiānī sounds.

2. Ludhiānī is a dialect of Panjābī spoken at and near the town of Ludhiana. It appreciably differs in grammar and pronunciation from the Wazīrābād dialect described in Dr. Bailey's *Panjābī Phonetic Reader* as can be seen on comparing the texts Nos. 10-12 of this reader with the corresponding ones in Dr. Bailey's Reader.

3. The pronunciation represented here is that of the author himself analysed under the guidance of Miss Armstrong and Miss Ward, and finally checked by Prof. D. Jones. Where possible the results of this analysis were tested and amplified by kymographic tracings taken under the supervision of Mr. S. Jones. As is natural with a speech never taught in schools, but on the

contrary affected so much by education in and contact with alien languages, it was often difficult to decide as to which of the two or three different pronunciations of the same word belonged to the author's native tongue. Where decision could not be made, the alternative pronunciations have been described.

Ludhiānī Vowels.

4. Taking the definition of a phoneme as given in the "*Pronunciation of Russian*"¹, Ludhiānī has the following vowel-phonemes:—

Simple: i I e ε a ɔ o u ʌ ə

Diphthong: ea, eo, ʌi, ʌε, ʌɔ, ʌu, uə.

5. The nasalised forms of all the vowels and diphthongs occur in Ludhiānī.

6. As it is rather difficult to describe in words the exact way in which a vowel is formed, so that the reader may get an accurate idea of its acoustic value and formation and thus may be able to pronounce it from the given description, it is found practicable and satisfactory to compare the vowels of a given language with the cardinal ones. The latter are "a set of fixed vowel-sounds having definite tongue-positions and known acoustic qualities"². In the accompanying diagram the thick dots represent the highest tongue-positions in the formation of the cardinal vowels, while the circles represent those of the Ludhiānī vowels.

¹. By M. V. Trefimov and D. Jones (Cambridge University Press) §§ 174-75.

². **Ib.** § 110. Also see §§ 98-111. The cardinal vowels have been recorded on gramophone discs, e.g., the double-sided record, No. B804 in the catalogue of the Gramophone Co., 363, Oxford Street, London, W.

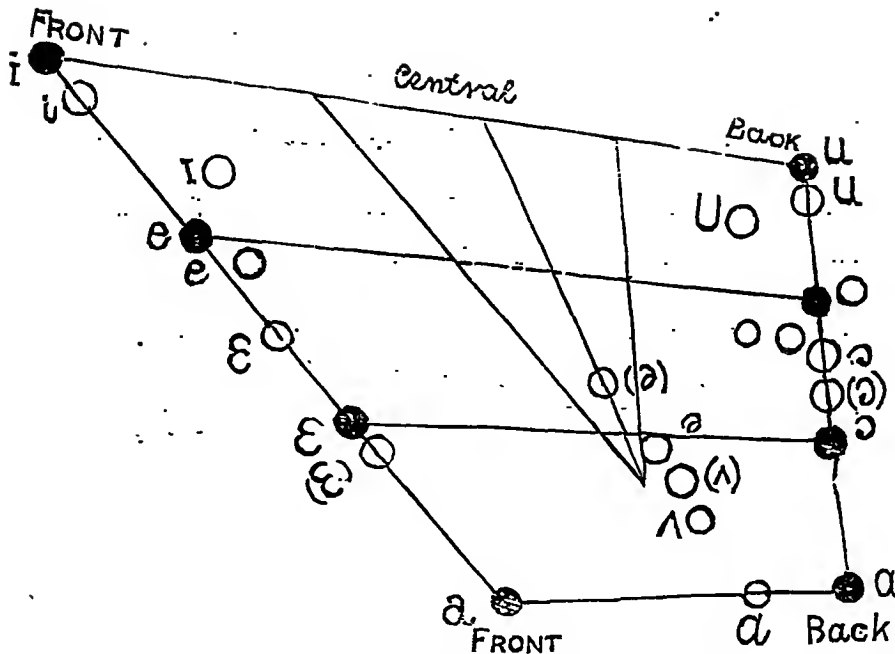


Diagram illustrating the Positions of the Principal and chief subsidiary members of the Ludhiānī vowel phonemes compared with the cardinal vowels. Symbols for subsidiary members are enclosed within brackets.

Notes on the Ludhiānī Vowels.

7. [i] is slightly more open than the cardinal vowel No. 1, but is a little closer than the English vowel in 'heed' when the latter is not diphthongised.

8. [ĩ] is the nasalised form of the Ludhiānī [i].

9. [I] lies between the cardinal vowels Nos 1 and 2. It is closer and less retracted than the English vowel in 'sit'.

10. [ĩ] is the nasalised form of the Ludhiānī [ɪ].

11. [e] is a shade lower than the cardinal vowel No. 2. It must be distinguished from the English diphthong in 'day'.

12. [ē] is the nasalised form of the Ludhiānī [e].

13. [ɛ] lies between the cardinal vowels Nos. 2 and 3, and occurs as the final element of the diphthong [Δɛ] when medial.

14. [(ɛ)] is a subsidiary member of [ɛ]- phoneme, and occurs in the diphthong [Δɛ] when final. It is opener than the cardinal.

vowel No. 3 but closer than the English vowel in 'hat'. Some speakers use this vowel alone where others use the diphthong [æɛ].

15. [Ē] and [(Ē)] are the nasalised forms of the Ludhiānī [e] and [(e)] respectively and are similarly used

16. [ɑ] is nearer to cardinal vowel No. 5 than to No. 4. It is almost identical with the English vowel in 'calm'.

17. [ã] is the nasalised form of the Ludhiānī [ɑ].

18. [ɔ] lies between cardinal vowels Nos. 6 and 7, more towards No. 7 than towards No. 6. It occurs in the diphthong [Δɔ] when not final.

19. [(ɔ)] is a subsidiary member of the [ɔ-]phoneme and occurs in the diphthong [Δɔ] when final. It is more towards the cardinal vowel No. 6 than towards No. 7.

20. 21. [õ] and [(õ)] are the nasalised forms of the Ludhiānī [ɔ] and [(ɔ)] respectively and are similarly used.

22. [o] is a shade opener than the cardinal vowel No. 7. It must be distinguished from the English diphthong in 'pole'.

23. [õ] is the nasalised form of the Ludhiānī [o].

24. [u] lies between the cardinal vowels Nos. 7 and 8. It is a little closer than the English vowel in 'put'.

25. [ũ] is the nasalised form of the Ludhiānī [u].

26. [u] is a shade opener than the cardinal vowel No. 8. It is quite back whereas the English vowel in 'soon' is somewhat advanced.

27. [ũ] is the nasalised form of the Ludhiānī [u].

28. [Δ] is intermediate between the English vowel in 'hut' and the cardinal vowel No. 5. It occurs in prominent syllables closed by a single or short consonant.

29. [(Δ)] is a subsidiary member of the [Δ]-phoneme and is somewhat closer than the principal member. It is almost identical

with the English vowel in 'hut', and occurs in stressed open syllables.

30. 31. [ɤ̃] and [(ɤ̃)] are the nasalised forms of the Ludhiānī [ɤ] and [(ɤ)] respectively and are similarly used.

32. [ə] is a little closer than [(ɤ)] and is used in stressed syllables closed by long consonants and followed by a long open or a short closed syllable as in ('pət:ɤ) 'leaf', ('cəd:ər) 'sheet'.

33. [(ə)] is a subsidiary member of the ə-phoneme and is similar to the English sound of a in 'agree'. It is used in unstressed syllables. A very short non-syllabic [ə] is generally heard after final plosive consonants especially when long.

34. 35. [ə̃] and [(ə̃)] are the nasalised forms of the Ludhiānī [ə] and [(ə)] respectively and are similarly used.

The Ludhiānī Diphthongs.

36. Ludhiānī has a large number of diphthongs. They are distinctly rising and long when occurring in syllables closed by a short or single consonant, and as such are denoted by double length-mark (:). In other positions they are more like falling or level diphthongs especially when final. The final element of the rising diphthongs is somewhat closer than that of the falling or level ones. Sometimes the rising and falling varieties distinguish words, and in such cases also, the rising one is marked with (:) as in (peɤ) 'fallen' but (peɤ:) 'cause to drink', (leɤ) 'taken' but (leɤ:) 'bring'.

37. In a nasal diphthong it is usually the final element that is nasalised. Sometimes especially in the vicinity of a nasal consonant the whole is nasalised.

38. [eɤ]. Its initial and final elements are the same as the Ludhiānī [e] and [ɤ].

¹. See §§ 83—84.

39. [eã] is the nasal form of [ea].
40. [eo] – initial and final elements same as [e] and [o].
41. [eõ] – the nasal form of [eo].
42. [Ai]. Its initial element is the same as the subsidiary member of the Ludhiānī A-phoneme. The final element is a shade opener than the Ludhiānī [i].
43. [Aĩ] is the nasal form of [Ai].
44. [Aɛ]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme. The final element is [ɛ] or [(ɛ)] as described above.
45. [Aẽ] is the nasal form of [Aɛ].
46. [Aɔ]. Its initial element is the subsidiary member of the Ludhiānī A-phoneme and the final element [ɔ] or [(ɔ)] under conditions described above.
47. [Aõ] is the nasal form of [Aɔ].
48. [Au.] Its first element is the subsidiary member of the Ludhiānī A-phoneme, and the final element a shade opener than the Ludhiānī [u].
49. [Aũ] is the nasal form of [Au].
50. [ua]. Its initial and final elements are the same as the Ludhiānī vowels [u] and [a].
51. [uã] is the nasal form of [ua].

Ludhiānī Consonants.

52. In the following chart the Ludhiānī consonants have been arranged in such a way that the vertical columns show the place of articulation, and the horizontal rows the manner of articulation.

	Bilabial.	Labio-Dental.	Dental.	Post-dental.	Alveolar.	Post-alveolar.	Palato-alveolar.	Palatal.	Velar.	Glottal.
Plosive —	p, ph, b		t, th, d			t, th, d			k, kh, g	
Affricate —							c, ch, j			
Nasal —	m		(n)		n	(n)	(n)	(ɲ)	ŋ	
Lateral —					l					
Rolled —					r					
Flapped —						ɾ				
Fricative —	(f' v)	(f' v)	(θ ð)	s		(ʃ)	ʃ, (ç)	j	(x)	h

The symbols within brackets represent subsidiary members of phonemes.

Plosives.

53. The voiceless unaspirated plosives of Ludhiānī [p, t, ʈ, k] are altogether free from aspiration, i.e. they are pronounced without any insertion of h-sound between their plosion and the following vowel. The voiceless aspirated plosives [ph, th, ʈh, kh], however, are fully aspirated, i.e. a full sound of [h] is inserted between their plosion and the following vowel. The voiced plosives [b, d, ɖ, g] are more fully voiced than in English.

54. [p, ph, b] -- the place of articulation as in the English Bilabial plosives.

55. [t, th, d] are dental as in Italian or French. In pronouncing them the tip of the tongue rests behind the lower teeth, and the blade makes an occlusion of considerable area at the back of the upper teeth.

56. [ʈ, ʈh, ɖ] are commonly formed on the inside of the teeth-ridge further back than the English alveolar plosives.

57. [k, kh, g] -- the place of articulation as in English Velar plosives.

58. Plosives are either fully exploded, or are accompanied by a vocalic off-glide which, especially after long consonants, is often sufficient to be represented by [ə]. When however, an unaspirated plosive is followed by another of the same articulation, the first is not exploded, e.g. (kaʈ gea) but (lag, gea); (ɖaʈ ke) but (ruki ke); (be:c dɪ:tɔ) but [be:c, chəq:ea]

Affricates.

59. In pronouncing [c, ch, ʃ] the tip of the tongue touches the lower teeth, and the front part being raised is brought into contact with the forepart of the hard palate. At the same time, a part of the tongue-blade touches the back of the teeth ridge.

Nasals.

60. [m] as in English.

61. [n.] The chief member of this phoneme is formed by the tip of the tongue against the central part of the teeth-ridge, a little behind the English 'n'.

The first subsidiary member is a forward variety used before dental plosives and articulated at the same place as they.

The second subsidiary member is a back variety used before post-alveolar plosives, and articulated at the same place as they.

The third subsidiary member is a palatalised variety used before [c, ch, j] and articulated at the same place as they.

Some speakers palatalise it so much that in their case it may well be represented by 'ɲ'.

62. [ŋ] as the sound of ng in English word 'King.'

Lateral.

63. [l] is nearly the same as the clear variety of [l] in 'black'. There is a subsidiary member used before dental plosives and articulated at the upper teeth.

Rolled and flapped.

64. [r] is rolled sound as in Scotch or in English singing. It consists of a single tap; at the end of a word however, it may have more than one tap. [r] is always preceded and followed by a small vocalic sound.

65. [ɹ]. In making this sound, the tip of the tongue is curled up considerably behind the teeth-ridge from whence when released it makes a flap against the ridge. For the fricative variety used as a subsidiary member, see under **Fricatives**.

Fricatives.

67. [(v)] is a labio-dental sound with a very slight friction in forming which the inside of the lower lip lightly touches the upper teeth. It is often pronounced as a weak plosive [b], and is used in place of [b] between vowels when coming in an unprominent syllable.

68. [(F)] is the corresponding voiceless sound used instead of [ph] under similar conditions.

Sometimes the bilabial varieties are used especially before a consonant.

69. [(θ)] resembles English (th) in 'thin' but is weaker. It is used instead of [th] when followed by [d] which then becomes [ð].

70. [(ð)] is the corresponding voiced sound substituted for [d] after [θ].

71. [(x)] resembles Scotch (ch) in 'loch' but is articulated in a more forward place. It is used for [kh] before a consonant.

72. [(ç)] is a sound between [s] and the German consonant in 'Ich'. It is substituted for [ch] before [c] and a few other consonants.

73. [S] is nearly the same as in English.

74. [(ʁ)] formed considerably behind the teeth-ridge is substituted for [r] before [n, l] or a dental plosive.

75. [J] resembles [y] in English 'yes' but is more fricative. Initially it is often replaced by [j]. It also occurs as nasal.

76. [h] as in English. Between vowels it becomes partly or fully voiced.

Assimilation.

The following cases of assimilation are to be found in Ludhiānī:—

77. (1) Regressive assimilation takes place between neighbouring unaspirated plosives and affricates:

ik gid:əɽ > ikgid:əɽ¹

peo put dīā > peo put dīā¹

kad tō > kad tō^o

lāb: peā > lāb^o peā.

bac ja > bac ja¹.

78. (2) An unvoiced aspirated plosive after a short vowel, if followed by an unaspirated plosive of the same articulation, becomes a kind of fricative resembling [h] followed by a short stop of the same articulation *e.g.*

¹. The sign v means partly voiced, o means devoiced.

lakh ke > lahk ke
 puc:h cuk:ea > puh- puc-?
 gath top: karke
 rath tō > raht tō
 Ath tət:iā > Aht tət:iā.

79. (3) After a long vowel, however, the unvoiced aspirated plosive becomes the corresponding fricative when followed by an unaspirated plosive¹, *e.g.*

de:kh ke > de:x ke
 de:kh da > de:xda
 burth da > bu:θ ða (for [d] > [θ], see §70.)

80. (4) If the following plosive also is aspirated, the aspiration of the first is lost, *e.g.*

de:kh khā > de:k khā
 saō:ph phək:i > saō:p phək:i
 sarth thoṛa si > sa:t thoṛa si.

81. (5) An [h] is partially or fully voiced when a word beginning with it comes after a vowel, *e.g.*

ki hoëa > ki hoëa.

82. (6) A dental plosive followed by a palato-alveolar affricate undergoes regressive assimilation, *e.g.*

ədalət cə > ədaləc cə
 kad Janə ɛ > kɹ Janə ɛ
 kad cə:ka si > kɹc cə:ka si.

Stress.

83. There is a feature of Ludhiānī pronunciation which closely resembles a weak kind of stress. It is, however, not a real force-accent, but a combination of length and pitch, sometimes accompanied by variations in vowel-quality. A syllable thus affected may be called pseudo-stressed, but for convenience we use the term 'stressed'.

1 This does not hold good in the case of the post-alveolar unvoiced aspirated plosive, thus

ka:th da; ka:th tut:ea > ka:ht tut:ea.

84. The following pairs of words illustrate this feature of the language. The syllables with this pseudo-stress are marked with ordinary stress mark preceding the syllable:

'tarkā	'seasoning'	tark'kā :	'get (a dish) seasoned'.
'sūtā	'attention'	sūt'a :	'cause to be drawn out'.
'kālā	'thick clouds'	kāl'ā :	kāt-ā : or k-āt-ā : 'decrease'.
'rālā	'mixture'	rāl'ā :	'cause to be mixed, mix'.
'pālā	'ladle'	pāl'ā :	'cause to drink'.
'sastā	'cheap'	sas'tā :	'wait (a minute)'.
'phatkā	'dashing, jerking'	phat'kā :	'cause to be dashed'.

Length.

85. Length is a significant attribute of Ludhiānī speech. Four degrees of length are recognisable, *viz.*, very short, short, half-long and long, but in transcription the long sounds only are marked with [:], others are left unmarked. The following principles, however, will guide the student in determining the length of a sound in any particular word.

86. (1) [i, e, a, o, u]¹ are long in syllables closed by a short consonant, and in final positions, when stressed as in (bi'n) 'flute', (dē'khā:) 'show'. In open syllables other than the final stressed ones they are half-long as in (kāla) 'black'. Before a pause in an unstressed position, they are half-long tending to long. Before long consonants or groups of equivalent length they are short as in (kan:a) 'reed', (jānda) 'going'. They are seldom short otherwise; but when so, their shortness is denoted by the sign [~] placed over them as in (kēha) 'said'.

87. (2) [i, u, ʌ] are short in stressed syllables open or closed by a short consonant as in (din) 'day', ('pātā) 'clue'. In syllables closed by a long consonant or a group of equivalent length, [i] and [u] become very short as in (dinda) 'giving', (dili) 'Delhi'. So is [u] in unstressed syllables whether open or closed (su'na:) 'relate', (mur'da:r) 'dead'. [ə] is always very short.

1 Including *ɛ*, *ə* when occurring as monophthongs.

88. (3) Diphthongs behave like [i e a o u] as regards length.

89. (4) A consonant is short at the beginning of a word. In other positions it may be short, half-long or long.

90. Distinction must be made between a long and a double consonant. The latter is a little longer than the former, and has an extra impulse on its last part. In transcription a long consonant is denoted by the length mark[:], and a double consonant by doubling the symbol. When a nasal consonant followed by a plosive behaves like a double consonant it is distinguished by adding half-length mark to the nasal where there is nothing else to show it.

Thus:—

sadda 'inviting'	səd:a 'invitation'
ʃiddi f. 'discussing'	ʃid:i adj. 'obstinate'
banda 'being made'	bənda 'slave'
ʃanda 'knowing'	ʃanda 'going'
din da 'of the day'	dinda 'giving'
hun da 'of now'	hunda 'being'
bun·da 'weaving'	bunda 'ear ornament'

Tones.

91. Apart from sentence-intonation Ludhiānī has two special 'tones' which distinguish words. Sometimes by combining them a third special tone is produced. The nature of these tones is practically the same as in the Wazirabād dialect described by Dr. Bailey, except that the third or combined tone is not so common in Ludhiānī¹.

92. The tones are as follows:—

(1) *Low-rising* (or briefly *low*) tone represented by the sign [c] placed before the vowel "begins about a tone above the lowest note which the speaker can command, rises about two semi-

1 Panjābī Phonetic Reader, 1914, p. XV.

tones and sometimes falls again about a tone''. There is a considerable feeling of constraint in the larynx. Syllables with the low-tone are often produced with creaky voice.

93. (2) *High-falling* (or briefly *high*) tone represented by the sign [ˆ] placed over the vowel is uttered about a fifth (seven semi-tones) above the first note of the low rising tone. The voice generally falls about a tone from the highest tone''.

94. (3) In the combined tone the low rising tone always comes first.

95. The acoustic effect of tones (1) and (2) is somewhat similar to that of the Chinese Tones Nos. 3 and 4 as spoken by Yuen Ren Chao in Lesson 2 called "Finals in all tones", and recorded in the gramophone disc No. 2—S(93654) of the Columbia Phonograph Company New York². The last part of the Chinese third tone rises ~~much~~ higher than that of the Ludhiānī low-rising tone.

96. There are numerous pairs of words which are distinguished by the special tones only, e.g.

average middle pitch	low-rising	high-falling	combined
koṛa 'whip'	k _e oṛa 'horse'	kôṛa 'leper'	—
toëa 'pit'	t _e oëa 'carried'	tôëa 'touched'	—
ka 'of'	k _e a 'grass'.	kâ <i>obl. sing.</i> of Interr. pron. used for Inanimate objects.	k _e â 'grass'
mã 'mother'	—	mâ 'black bean'	—
câṛ 'hangnail'	c _e âṛ 'fall'	câṛ 'rise'	—

1. In the Reader Dr. Bailey said "four or five semi-tones" but he modified it afterwards. Bloch in *Melanges Vendryes* p. 58.

2. Lesson 2 of his "*Gramophone Course of the Chinese National Language*", Commercial Press, Shanghai.

Notes on Ludhiānī tones.

97. Syllables uttered with high tone are always stressed, while those uttered with low tone may or may not be stressed¹, *e.g.*, 'gāda 'ass', (mā'lā:) 'boatman', (nā'khīd:) 'mean', (bāg:ri) 'trap'; ('p.āra) 'bundle' but (p.ā'ra:) 'cause to be filled', ('k.āta) 'thick clouds' but (k.ā'ta:) *v.t.* 'decrease'.

98. A low-tone syllable often affects its neighbouring syllable. Thus (p.ā'rai) may be pronounced (p.ā'r.āi) or (pā'r.āi), (pā'r.āi) may be pronounced (p.ā'r.āi) or (p.ā'rāi).

99. In whispered speech the distinction of special tones disappears. The low tone, however, can be detected on account of laryngeal constraint².

100. When a high-tone syllable comes in an unstressed¹ position, especially in the vicinity of another high-tone syllable, it loses its high-pitch to a great extent, and may even sound to be of middle pitch. Thus in (ô kīda put: a?) 'whose son is he?' (ô) or (kī-) may lose the high-tone if unstressed.

Intonation.

101. Intonation is a significant element of speech in Ludhiānī. Thus [mm] pronounced in mid-falling tone means 'yes', in high-rising tone expresses 'surprise' and is used as an equivalent of 'I beg your pardon', in low-falling-rising tone it expresses a kind of challenge, and in high-level tone it expresses 'disapproval'.

102. Ludhiānī intonation has not yet been fully investigated. Broadly speaking, there are two sentence tunes, one falling and the other rising. The first is used where nothing more is implied *i.e.* in plain statements, questions containing Interrogative words, requests, commands *e.c.* The second is used where something more is implied *i.e.* in incomplete speech, in questions requiring 'yes' or 'no' as their answer, in expressing surprise, etc.

1. See §§ 83–84.

2. See *Bulletin of the School of Oriental Studies, London*, Vol. IV pt. 1, p. 213.

103. Plain Statements:—

asi pmdə cəle ā
(We are going to the village.)

munḍa hūnē gea ē
(The boy has just gone.)

104. Questions containing a specific interrogative word:—

tera ki naō ē
(What is your name?)

munḍa kithe gea?
(Where has the boy gone?)

105. Requests and Commands:—

ḡara kaləm dājo
(Please give me the pen.)

thali ure kari
(Pass the plate this side.)

106. Incomplete Statement:—

o's ḡulahe de	do t:āḡā si	te rk put:
(of that weaver	there were two daughters.	and one son)

107. Questions requiring 'yes' or 'no' as their answer:—

tusi dī:ḡō ae āō?
(Do you come from Dēlhi?)

tū babu da put ē?
(Are you Bābū's son?)

108. Surprise:—

ec:ha	hūn. paṅḡe baj gae?
(Hullo!	Is it five o'clock now?)

Additional notes on the Ludhiānī sounds.

(Arabic numerals refer to the paragraphs of the Reader).

38a. Some speakers begin the diphthong [ea] with a higher tongue-position so that in their case it can be transcribed as [Ia]¹. In the Gurmukhī script the first element is represented by the same symbol as the short [i] (i.e. **ᳵ**). In rapid speech the diphthong may even become [Ja].

40a. The remarks about [ea] apply to [eo] also.

42a. The older vowel-groups in the interior of a word which should have phonologically developed into the diphthong [Ai] appear as [Aɛ].

48a. The same remarks as in [Ai] except that the older vowel-groups appear as [Aɔ].

50a. Some speakers begin the diphthong [ua] with an opener tongue-position.

58a. In intervocalic positions; [ph] and to a less extent [th; th.kh] are aspirated to a less degree and tend to become fricatives. Thus (sapha) 'turban' is often pronounced (saʃa).

58b. Similarly [b] and to a less extent [d, d, g] between vowels are pronounced with loose articulation so that they resemble somewhat the corresponding fricatives. Thus (daba) 'law suit' is often pronounced as (daʋa).

59a. Between vowels [ʃ] and [ch] tend to be pronounced as forward [J+] (i.e. sonant of ɛ) and [ɛ] respectively. Thus (raʃa) 'king' and (be'cha:) 'spread' are often pronounced (raJ+a) and (be'ɛa).

61a. The dental and post-alveolar varieties of [n] do not occur initially or between vowels, hence the native name² of the

1. Compare a similar case in English where the prefix ex-, the suffix -est etc., may be pronounced with e or I.

2. The native name of the Gurmukhi letter representing [k] is (kek:a) of that representing (kh) is (khə:khə) and so on.

Gurmukhi letters representing these sounds is (nən :a) and (nāna) pronounced with alveolar [n].

61b. Similar is the case with [ɲ], the Gurmukhī letter being called [ṢəṢ:a].

61c. [ŋ] usually results from [i] followed by [e, a, o, u] when one or both of them is nasalised.

62a. [ŋ] also does not occur initially or doubled. The Gurmukhī letter representing this sound is called [eṅga].

647. Some speakers with a speech defect use a fricative [t] instead of rolled [r]. That, however, is considered incorrect.

64b. [r] is never doubled, hence the native name of the Gurmukhī letter representing this sound is [rara].

65a. [ɽ] does not occur at the beginning of a word, nor is it doubled. The name of the Gurmukhī symbol is (raṛa) or [râṛa].

66b. There is a number of words, however, in which [r] and [ɾ] come together, e.g. (kārɾa) 'hard', [kâɾɾ bârɾe] 'black and grey (hair)', (hârɾã) obl. pl. of (hârɾ) 'myrobalan' (khârɾa,) 'rough-book' etc. Some speakers use a retroflex fricative variety [ɻ] instead of [r] which with [ɾ] gives the impression of a long [ɾɾ].

67a. [v] does not occur long or double nor initially and finally except in the name of the Gurmukhī symbol for this sound which is [vava] or [vāva]. In orthography it is very often represented by the native symbol for [b] and sometimes also pronounced so.

72a. [F, v, o, ɔ, x] and [ɕ] are not independent phonemes in Ludhiānī but occur as alternative or subsidiary sounds for [ph: b, th, d, kh] and [c(h)] respectively.

76a. [h] does not occur long or double except in (ohho) 'alas'! The name of the Gurmukhī symbol for this sound is [haho].

**Chief difficulties experienced by English speakers
in learning Ludhiānī and vice versa.**

76b. English speakers find it difficult to pronounce nasal vowels while Ludhiānī speakers often nasalise English vowels in the vicinity of nasal consonants.

76c. English diphthongs [ei, ou] are pronounced as [e:, o:] by Ludhiānī speakers, while Ludhiānī [e, o] are pronounced as diphthongs [ei, ou] by English speakers.

76d. English speakers fail to make any distinction between the Ludhiānī unaspirated and aspirated voiceless plosives and affricates [p, t, t̪, k, c], whereas the Ludhiānī speakers do not aspirate the similar English sounds [p, t, k, tʃ].

76e. English speakers do not distinguish between the Ludhiānī dental [t, d] and post alveolar [t̪, d̪] pronouncing them always as alveolar sounds. Ludhiānī speakers pronounce the English alveolar [t, d] as post alveolar [t̪, d̪].

76f. The English affricates [tʃ, dʒ] are articulated by the tip of the tongue, while the Ludhiānī [c, ʃ] are articulated by the blade, the tip remaining depressed behind the lower teeth.

76g. Ludhiānī speakers pronounce the English [θ, ð] as dental [th, d] respectively.

76h. English speakers find it difficult to pronounce the Ludhiānī [ɽ] sound, while Ludhiānī speakers pronounce the [r] of English orthography everywhere as rolled [r̄].

Length.

85a. Besides these four grades, there are variations in length caused by the vicinity of certain consonants, e.g. a vowel is longer before a voiced than before an unvoiced consonant. It is also longer before a short than before a long consonant. A nasal consonant is longer after a short than after a long vowel. This seems to be a general phenomenon found in most languages.¹ Length of a vowel in languages varies with its quality also.

(1) See D. Jones 'Outlines of English Phonetics' §§ 537-57; Trofimov and Jones "Pronunciation of Russian" §§ 736-59; E. A. Meyer "Englische Lautdauer" in Vol. VIII pt. 3 of *Skrifter utgifna af K. Humanistiska Vetenskapssamfundet i Uppsala*

85b. The absolute length of a short vowel in isolated words ranges between ten and twenty hundredths of a second, of a half-long vowel between twenty and thirty, and that of a long one between thirty and forty. - A very short vowel is less than ten hundredths of a second. In the case of consonants these limits vary a good deal.*

85c. In connected speech the absolute length of a sound is considerably shortened.

85d. Examples of the length of [ɪ, ʊ, ʌ and ə]

bɪk 'be sold'	10.0	hundredths of a second
bɪk:(ə) 'skin'	7.0	" "
'pɪt:ʌ 'body, physique'	4.2	" "
ʊn 'weave'	17.0	" "
ʊ'nɔ: 'cause to be woven'	8.0	" "
bʌg 'run, flow'	12.0	" "
bʌg:(ə) 'herd'	10.0	" "
'ʃʌgə 'face'	12.0	" "
'ʊn:i 'nineteen'	4.0	" "
'ʃæg:ʌ 'personal name'	6.0	" "
bəʃ:ʌ 'stone'	6.0	" "

85e. Examples of the length of other vowels.

bɪ: 'seed'	40.0	hundredths of a second.
'pɪt:ɦʌ 'ground, pounded'	12.0	" "
sɑ:r 'essence'	39.5	" "
mɑ:n 'respect'	38.3	" "
'sɑ: 'whole'	21.0	" "
'kɑ:nə 'one-eyed'	22.2	" "
'kɑ:n:ʌ 'reed'	11.5	" "
'ʃɑ:ndə 'knowing'	31.0	" "
'ʃɑ:ndə 'going'	15.0	" "
'ʊnə 'deficient'	22.0	" "

* These results were obtained from measurement of a large number of kymographic tracings.

bæ:d 'physician'	36.0	hundredths of a second.
'bæda 'promise'	22.5	"
kæ:q 'cowrie-shell'	37.6	"
'cæddā 'fourteen'	20.0	"
'mæd:a 'flour'	12.0	"
'kædq:a 'ornament of cowries'	11.5	"

85 f. Long vowels should be distinguished from double vowels which form separate syllables with a *dimuniendo* between, e. g. in (t_oo) 'wash thou', and (t_{oo}) 'wash you', the total length of the vowels is nearly the same, but in the latter word [oo] form two syllables while in the former [o] is a single syllable.

89 a. Sometimes when the word is initial, the initial consonant is somewhat lengthened, but this lengthening is not significant.

90 a. In long plosives and affricates, the effect of length is produced by holding the stop longer than in short plosives. In other long consonants the whole sound is held longer. Similar is the case with double consonants but they receive an extra impulse on their last part. In the group nasal+plosive, the length of the whole is nearly the same when the group behaves as double and when it behaves as long.

90 b. Examples of the length of long and double consonants:—

Jiddi f. 'discussing'	dd=29 hundredths of a second
Jiddi adj. 'obstinate'	d: =21 " "

bun ^o da 'weaving'	u=9.1, n=18.3, d=4.5
bunda 'ear-ornament'	u=6.3, n=16.0, d=5.0

Ja:nda 'knowing'	a:=31, n=11, d=8.5
Janda 'going'	a=15, n=16.5, d=5.0

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TEXTS.

1. parjā de p̄ai:g

do p̄ai se || ôṇā tō | kuch k̄herab:i ho gai | e:s lai |
 sarka:r nē | ôṇā nū | desankala de:tta|| pinqō | pan che
 kō ba:t gae se | tā s̄an̄jə p̄ae gai|| sar̄ek de k̄ande |
 ik ruk:h de:x ke | ôṇ:ā nē. k̄ēha | “c̄alo | ēde heṭhā
 ra:t ka:t:ə l̄aj:e||” p̄ā:Jē roṭā te | ô:nā nū nī:d nā ai |
 tā ḡel:ā kar̄en lag:ə p̄ae|| baṛe p̄ai nē k̄ēha | “je m̄āē
 raja homā | tā parjā nū baṛa sukh dēā”|| choṭ:e nē
 k̄ēha | “je m̄āē raja homā | tā baṛa dukh dēā”||

hōn rab() de karne ki hoe | jis n̄eg:er de neṛe ô
 baṣṭ:he si | ot:he da raja mar̄ gea | te, ôde ula:d koi
 nālī si|| naḡer de lok:ā nē | ral ke slā kit:i bai ‘hat:hi
 s̄ēga:r ke chaḍ:ə d̄ej:e | jī nū ē apnī garden te
 beṭha lave | ose nū ap:ā raja bēna l̄ej:e’|| jad
 hat:hi cheḍ:ea | tā ôṇē n̄eg:er da tā koi a:dmī | apnī
 garden te nā beṭhaēa | par jad ô ôṇ:ā p̄āJ:ā ko:l aēa |
 tā ône choṭ:e p̄ai nū | garden te beṭha lea|| lok:ā
 nē c̄at: | ôde galc̄e ha:r pa d̄it:e | er ô nū apnā raja
 bēna lea|| hun ô l̄ēge:a parjā nū dukh dē:n | parjā da
 nak:ə c̄ə dam a gea|| so:c so:c ke ôṇ:ā nē k̄ēha—

TRANSLATIONS.

1. The Fate of Subjects.

Two brothers were|| By them | some mischief was done | for this
by Government | they | were transported || From village | five, six
Kos distance | they had gone || then evening fell || On the side of the road |
seeing a tree | they said | "Come | under it let us pass the night" ||
On stones on the ground | they did not get sleep |
so they began talking || The elder brother said | "If I
were king | then I shall give much comfort to the subjects" || The younger
said | "If I were king | then I shall give much trouble" ||

Now as God would do it | the town near which
they were sitting | the king thereof died | and he had no
offspring || The people of the town | assembling resolved | "Adorning
an elephant, we should let him loose | whomsoever he takes
on his neck | we should make him *our* king" || When the
elephant was let loose | no person of the town | he took
on his neck | but when he came near the brothers |
the younger brother he | took onto his neck || The people
at once | put garlands about his neck | and made him
their king || Now he began to give trouble to the subjects | the subjects
were greatly harassed (*lit.* their breath came into the nose) || After thinking

bai "êda baṛa p̄aiē | calo ô de ko:l cəl:īle | ər ô nū kēl:e |
p̄ai ênū sām̄ave | s̄ān:ū dukh nā dave" |

lok:ā de kahe | baṛa p̄ai apnē choṭ:e p̄ai ko:l
aēa | ər ônū k̄lē:n ləg:ea | p̄ai, "tet:ō parja baṛi dukhi ē |
tū āen:ā dukh nā dē" || ē sun ke | choṭ:e p̄ai nē jēva:b
dīt:a | p̄ai "dukh paonā tā | parja de p̄a:g ce s̄a | m̄lē
t̄lēn:ū p̄lēl:ā i k̄lē:tta si | p̄ai je m̄lē raja homā | tā parja
nū baṛa dukh deā || je parja nē sukh paonā hunda |
tā tū bi tā ko:l e baēt:ha si | hat:hi t̄lēn:ū garden te
bēṭha laenda" ||

2. khû da c̄agṛa



kise a:dmi nē | apnī gali: cə khû l̄uaēa || sari gali
nū panī p̄arən da sukh ho gea || kuçc̄ir magrō |
khû vale di apnē gēmāṇḍi na:l ləṛai ho p̄ai || e:sp̄er
ô nē gēmāṇḍi nū | panī p̄arnō m̄l̄nā kar dīt:a | hun
gēmāṇḍi nū | baṛi musk̄el ho gai || ē de:xke | ô nē khû
mul lae lea | ər p̄lēl:e malək nū | panī p̄arnō m̄l̄nā
karetta ||

hun p̄lēl:a malək b̄eki:l ko:l gea | ər puc:hea |
bai "kimē m̄lēn:ū tā khû cō panī p̄arna m̄le | ər
mere gēmāṇḍi nū nā m̄le" || b̄eki:l nē kēha | "ē tā
esa:n gal: ē | d̄ava kar de" || eḍalet cə b̄eki:l nē kēha | bai
"ēnē khû bec:ea ē | panī nī bec:ea | panī ēda ē" || eḍalet
nē ese t(ə)rā ph̄lē'sla karetta || hun phe:r p̄lēl:e malək

they said | "There is his elder brother | come, let us go to him | and ask him | to advise him | not to give us so much trouble"||

At the people's request | the elder brother came near his younger brother | and began to say to him | "The subjects are much harassed at your hands. Do not give them so much trouble"|| Hearing this | the younger brother | replied | "To get trouble indeed | was in the fate of the subjects | I had told you even beforehand | that if I were king | I should give much trouble to the subjects|| If the subjects had to get comfort | then you, also, were sitting nearby | the elephant would have taken you on his neck."||

2. Dispute about a Well.

Some man | had a well dug (*lit.* attached) in his street|| This afforded facility of drawing water to the whole street|| After some time a quarrel arose between the owner of the well and his neighbour|| At this he his neighbour | prevented from drawing water|| Now the neighbour | felt a great difficulty|| Seeing this | he purchased the well | and the previous owner | he prevented from drawing water||

Now the first owner went to a pleader | and asked | "How, indeed can I be allowed to draw water | and my neighbor be not allowed to do so?"|| The pleader said | "This forsooth is an easy affair | Bring a law-suit"|| In court the pleader said— "He has sold the well only | and not the water | water belongs to him"|| The court decided exactly in this way|| Now again the former owner |

nē | apnē gəmānqi nū khû cō panī p_cArən tō ro:k dət:a||
 hun ô gəmānqi bēki:l ko:l gea | ər kēha | bai
 “māē tā khû e:s lai mul lea si | bai ēda malək ban ke |
 māē a:p tā panī p_cArā ər p_lēl:e malək nū nā p_cArən deā||
 m_lēn:ē rəpA:ā bi .kharcea ər gal:ə bi nā banī|| m_lē
 c_lonā ē | pai k_ise t(ə)rā ədalet ē ph_lēs_la kare | bai
 māē bi panī p_cArā | ər ē bi p_cAre”|| bēki:l bol:ea |
 “əc:ha, ed:ā i ho jau | tū dāva karde”|| ədalet cə bēki:l
 nē kēha | pai “je khû de p_lēl:e malək nē | khû e
 bec:ea ε | panī n_lī bec:ea | tā ēnū hukəm d_it:a jave |
 pai khû cō apnā panī k_ld:ə laue | n_lhī tā khû da
 n_lmā malək | das rəp_lē ro:j harja lau”|| ē sun ke
 dohā nē s_lēa | bai khû cō sara panī k_is trā n_ik:əl
 sakda ε|| əkhi:r ōn:ā nē rajināmā kar lea | bai “ap:ā
 domē panī p_cAr lea karīe | ədalet de ph_lē:sle tā | ese
 trā hunde r_lē:nge”||

3. peo put dīā.gəl:ā

pěo—mulēa:!

put:—hā ji||

pěo—urē a bib:a||

put:—aēa ji | dəs:o ki k_lēnē ō!

pěo—tū A_j:ə p_lArən gea si?

put:—ji hā | pər san:ū chu_t:i chet:i m_il gai||

pěo—əc:ha:! ki səbab chet:i chu_t:i m_il gai?

prevented his neighbour from drawing water from the well ||

Now the neighbour went to the pleader | and said |
 "I indeed had bought the well | that becoming its owner |
 I myself may draw water | and may not allow the former owner to do so ||
 Although I spent the money | yet the thing did not turn out (i.e. I did not
 succeed) : || I want | that the court may decide somehow | that
 I also may draw water | and he too may do so || The pleader said |
 "All right, thus it will be | Bring "a suit" || In court the pleader
 said | "If the former owner of the well | had sold
 the well alone | and not the water | then he may be ordered
 to remove his water from the well | otherwise | the new owner
 of the well | will charge ten rupees a day as rent" || Hearing this |
 they both thought | "How can the whole water be removed
 from the well?" || At last they made an agreement | "Let both
 of us draw water | the decisions of the court indeed |
 will go on in this very way" ||

3. Conversation between Father and Son.

Father—*Mula* !

Son—Yes sir ||

Father—Come here darling ||

Son—Just coming sir. Please tell me | what you want to say ||

Father—Did you go to school this morning ?

Son—Yes sir. | but we were given leave earlier ||

Father—Is it ? | Why were you given leave earlier ?

put:—ji saḍ:a pād:a kḷēda si | pai ḷpnē ba:ccha de
put: jəm:əa e||

pěo—hā t̥hi:k e | mḷē bi əkba:r cə pḷṛea si||
əc:ha hōn tū ē das: | e pai ḷj: tḷē kam: ki kit:a||

put:—ji pḷel:ā ta mḷē ḷpnī kəta:b de do barke
pḷṛe | phe:r panj səva:l kḷḍ:e sat: t̥əp:e baba
phəri:d de mū jə:van:ī cet:e kit:e | odū p̥ic:he
sāḍ:e pād:e nē sarbən p̥aḡet di katha
sunai | phe:r san:ū chuṭ:i ho gai||

pěo—sarbən di katha t̥aen:ū kaḥi kə l̥əg:i?

put:—ji baṛi sōnī||

pěo—əc:a pher mḷēn:ū bi suna||

put:—ji t̥ān t̥ā mḷē p̥aṭ:a gea||

pěo—phe:r mḷē sunāmā?

put:—tusī suna deō t̥ā cəṅga i karō, n̄hī t̥ā k̄l
nū san:ū ma:r pau||

pěo—l̄ə phe:r ṭēa:n na:l sun||

4. sarbən p̥aḡet di katha

raja jasrēt da n̄ā ṭā sunea i hōnā ē|| ô ra:m
cender ji da pěo si|| ô nē ḷpnī choṭ:i ranī de kahe
ra:mcender lachmən nū cḷodā barsā da banoba:s de:tta,
p̥ər a:p ōn:ā de he:rbe cə mar gea|| maren ḷəg:e ô
nē kēha, pai “mḷēn:ū ik: rikhi nē s(ə)ra:p dit:a si||
ô de karke mḷēn:ū put:ā de h̄ḷəke marna pea|| gal:

Son—Sir our teacher says | that a son
has been born to our king||

Father—Yes, you are right | I also had read in a paper||

Well, tell me now | what work you did to-day||

Son—Sir, At first I | read two pages of my book |
then solved five sums | seven verses of Baba
Farid were learnt by heart | After that
our teacher | told us the story of Sarban Bhagat||

Then we were given leave||

Father—How did you find the story of Sarban ?

Son—Sir very interesting (*lit.* beautiful) ||

Father—Well then relate it to me also||

Son—Sir now forsooth I have forgotten||

Father—Then may I relate it?

Son—If you relate it | you will do well indeed | for otherwise |
I shall get a beating to-morrow||

Father—There now ! Listen with attention||

4. Story of Sarban, the Bhagat.



The name of King Jasrat (*Dasaratha*) | you must have heard|| He was
the father of *Ramchandar*|| At the instance of his younger queen |
to *Ramchandar* and *Lachman* | an exile for fourteen years he gave !
but himself died of the anguish of separation from them|| When dying
he said | “A sage had cursed me |
on that account I | have had to die of separation from sons||

e:s t(ə)rā hoi|| pichli ju:n cə | mālēn:ū səkā:r khēl:ən
 da bārā sālō:k si|| jis ban cə mālē | səkā:r khē:lda
 hunda si | ot:he ik: rikhi rālēda si|| ō ər ōdi timī | ək:hā
 tō ēn:ē si|| ōn:ā da ik: put: si | jīda nālō sarbən si||
 sarbən aprē mā pēo di | bārī lāe:l kardā si|| hōmesā
 ōn:ā nū blēgi c bēha: ke | mōd:e cək:i phirdā si|| ik:
 pheri ōn:ā nē kēha | “sarbənā, san:ū thēnda panī pēla:”||
 ōn:ā nū ik: ruk:h de hēthā bētha: ke | sarbən nadi tō
 panī lāe:n calea gea||

lād:ər mālē | ik: hīrən de pic:he | pəj:ea janda si||
 hīrən nē mālēn:ū qā. nā diti | chek:ər meriā
 ək:hā tō ho gea|| jad sarbən nē | panī pāren lai |
 nadi c kārā qob:ea | tā mālēn:ū gārgar di
 əvā:j ai|| mālē sāmjea pai hīrən bol:ea e|| cāt: ōd:ər
 bā:n marea|| bā:n sarbən di chat:i cə leg:ea | ər sarbən
 nē ku:k mari | “hāe mālē mar gea”|| ē sun ke | mālē
 qārea | pai mera bā:n tā kise a:dmī de leg:ea|| jad mālē
 pa:s gea | tā dekh:ea | pai ē tā kise rikhi da put: e||
 mālē ōde plēiā cə ja dīg pea | ər ō tō apnī pōl: bəkh:sai||
 phe:r mālēn:ē ōdi chat:i cō | bā:n kēd:ea|| tā ōnē kēha | ‘o:s
 ruk:h de hēthā | mere ēn:ē mā pēo bāe:he ən|| mālē
 ōn:ā lai panī lāe:n aēa si|| hun tū | ā panī da kārā
 lāe ja||. plēk:ā ōn:ā nū panī pēlai | phe:r mera hāl
 dəs:i’ || ē klēn sa:r | sarbən de prān nik:l gae||

jad sarbən nū | panī lāe:n gae dēr ho gai | ər mūr

The thing happened thus|| In the last birth | I had a great fancy for hunting|| In the forest where I | used to go hunting | there lived a sage|| He and his wife | were blind of eyes|| They had a son | whose name was Sarban|| To his parents Sarban | used to do a great service|| Seating them in the slings of a pole he always | carried them on shoulders|| Once they said | 'O Sarban | give us cold water to drink'|| Seating them under a tree | Sarban went to fetch water from a stream||

On this side I | in pursuit of a deer | was running|| The deer did not allow me to overtake it | and at last became out of my sight|| When Sarban | to fill  with water immersed his pot into the stream | I heard  sound of gurgling|| I thought | the deer had made it|| At once I discharged an arrow in that direction|| The arrow struck into Sarban's chest | and Sarban gave out a cry | 'Alas I am dead' || Hearing this | I was frightened | that my arrow forsooth | had hit a human being|| When I went near | I saw | that it was indeed the son of a sage|| I fell down upon his feet | and had my fault forgiven by him|| Thereafter I from his chest | extracted the arrow|| Thereupon he said | 'Under that tree | my blind parents are sitting|| I had come to take water for them|| Now you | take this jar of water|| First let them drink water | and afterwards inform them of my condition'|| Immediately on saying this | Sarban's life was gone||

When Sarban | to fetch water | had long been away and did not

ke nā aēa | tā ôde mā pčō kλē:n lēg:e | “ki sēbab? Aḡ
 sarbən nū de:r lēg:i | suk:h hove” | Aen:ē cē | mere pλerā
 da kharḡka sunke | sλmje | pai sarbən a gea|| puc:hən
 lēg:e | ‘sarbənā Aḡ: de:r kJū lēg:i?’ || mλē cup: rēha | ər
 panī da keṭora ēg:e karəṭṭa|| ô bolē jad tāī tū
 ē nī dasda | pai Aḡ:ē tλen:ū de:r kJū hoi | Asī panī nλī
 pinā|| hūn mλēn:ū sara ha:l | das:ənā pea:|| ô tā sunən sa:r |
 lēg:e bērla:p kərən ər bolē | pai ‘san:ū sarbən kole lāe
 cal:’ || mλē ōn:ā nū | jṭ:he sarbən pea si | lāe aēa | phe:r
 mλēn:ū kλē:n lēg:e | pai ‘ik: cita bēnā:’ || jad mλē cita
 bēnāi tā | ô domē | sarbən nū god:i cē lāeke | cita cē blē
 gae | ər mλēn:ū kēha | pai “cita nū Ag: la de” || mλē Ag:
 la dṭ:i|| jad hoe | ōn:ā nē mλēn:ū sra:p dṭ:a | akhe |
 ‘he pap:i | jis trā Asī | put: de hλoke mare ā ese trā
 tū bi put:ā de hλoke marē’ || so hun ē ra:mcəndər lachmən
 da banoba:s | mλēn:ū ma:r ke cheḡ:u” ||

5. gṛd:əṛ, gṛdṛi te bēg:ēa:ṛ di katha.

kise jəngəl c | ik: qūṅgi khad: si | te ôdā mū baṛa
 pēṛa si|| ôde c ik gṛd:əṛ | te gṛdṛi rλēde se|| ik: dṭm
 ōn:ā nū tī lēg:i|| gṛdṛi ne gṛd:əṛ nū kēha | “calo | nadi te
 panī pī:n cē:līle” || gṛd:əṛ bolēā, | “ot:he tā bēg:ēa:ṛ
 rλēda e|| ô tā ap:ā nū kha lau” || gṛdṛi bol:i | “tū phīker
 nā kar | mλē ot:he Ahi ji gal: bēnamāgi | ji te ap:ā

come back | then his parents began to say | 'What is reason ? to-day it has taken Sarban long | may it be well *with him*' || In the meantime | hearing the sound of my footsteps | they thought | that Sarban had come | and began to ask | 'Sarban ! | why did it take you so long to-day?' | I kept silent | and held out the cup of water before *them*|| They said | 'Until you tell | why you took long to-day | we will not drink water'|| Now the whole story I was obliged to tell|| They forsooth immediately on hearing it | began to make lamentations | and said | 'Take us to Sarban'|| I then | where Sarban had been lying | brought|| Then they said to me | 'Make a pyre'|| When I had made the pyre | they both | taking Sarban into their lap | put on the pyre | and said to me | 'Apply fire to the pyre'|| I applied fire to it|| When burning they | cursed me | saying 'O wicked ! Just as we | have died through separation from our son | in the like manner may you also | die through separation from your sons'|| So now this exile of *Ramchandar* and Lachman | will end in my death"||

5.—Story of Jackal, Jackaless and Wolf.

In a certain jungle | there was a deep den | and its opening was very narrow|| In it a jackal | and jackaless lived|| One day they felt thirsty|| The jackaless said to the jackal | "Come let us go to the stream to drink water"|| The jackal said | "There, forsooth, lives a wolf | he will indeed devour us"|| The jackaless said | "You need not be afraid | there I shall invent such a story | that we may


panī bi pi lal:ə | ər bəg:ēa:ɾ bi apū nū kuch nū kəhe''||
 ē kʰæ ke | don:ō | panī pi:n tur pæ||

jad ō bəg:ēa:ɾ de nere pʰāc:ə | tā gɪdɾi bol:i |
 "gɪd:əɾa, mām:ē nū rā:m rā:m kar læ||" gɪd:əɾ
 kʰæn ləg:ēa | mera tā tɪ na:l sʰəg(ə) suk:ea pea ɛ |
 bo:l nī hunda''|| gɪdɾi nē kēha | "phē:r panī kɪū nī
 pi lænda''|| ē sun c.ʌt: gɪd:əɾ nē | rʌj: ke panī pi lea |
 ər gɪdɾi nū kēha | "tū bi panī pi læ''||jad don:ō | panī
 pi cuk:ie | tā gɪdɾi bəg:ēa:ɾ nū kʰæ:n ləg:i | "mām:ā |
 sad:ie do bə:ie ən|| gɪd:əɾ kʰēda ɛ | 'domē mere ən' | mʌē
 kʰēni ā domē mere ən''|| tū cal:ə ke | sad:a phʰæ:sla
 karde''|| bəg:ēa:ɾ nē soc:ēa | bai ēn:ā na:l ja ke | sarēā
 nū kha laū|| ē so:c ke | ōn:ā de mʌgər ho lea|| jadō
 ō tɪn:ē | gɪd:əɾ di kʰad: te ae | tā gɪdɾi bol:i | "læ
 mām:ā | tū ure khʰɾ | ʌsī bəc:ie læ aɬe''|| gɪd:əɾ gɪdɾi |
 ʌpni kʰad:əcə bʌɾ gʌe | bəg:ēa:ɾ bahər khʰɾa rēha||
 kʰɛɾi:kə mʌgrō gɪdɾi nē kʰad:ə cō mū bahər kʰd:ə ke kēha |
 "mām:ā | ʌsī tā ʌpnā ap:ie i rʌj:nāmā kar lea|| ik: bəc:a
 mʌē læ lea | ik gɪd:əɾ nē|| hūa san:ū tet:ō | phʰæ:sla
 kʰɛɾə:n di lo:ɾ nī''|| ē sun bəg:ēa:ɾ sərminde ho ke |
 ʌpnē kʰar muɾ aēa||

6. rəpə:ie lʌenē ən kə gita?

ik se:ɪh de | tɪn naɔk:ər si|| jad dəvali de dɪn |

drink water | and yet the wolf may not do us any harm"||
Saying this | both | set off to drink water||

When they reached near the wolf | the jackaless said |
"O. jackal | greet (*lit* say *Ram Ram*) the uncle"|| The jackal
replied | "My throat forsooth is dry with thirst |
I cannot speak"|| The jackalsss said | "Then why do'nt you drink
water?"|| Hearing this | the jackal at once | drank water to his heart's con-
tent and said to the jackaless | "You also may drink water"|| When both had
drunk water | the jackaless said to the wolf | "Uncle, there are
two cubs of ours|| The jackal says | 'Both are mine' | I
say 'Both are mine'|| Coming there, you | make decision"||
The wolf thought | "Going with them | I  all devour
them all"|| Thus thinking | he walked along with them|| When they
all three | came at the den of the jackal | the jackaless said | "Look
uncle | you stand here | we may fetch the cubs"|| The jackal and jackaless
entered into their den | and the wolf remained standing outside||
After some time | the jackaless | showing her face out of the den said |
"Uncle | we ourselves forsooth have made a reconciliation|| I have taken
one cub | the jackal has taken the other|| Now from you we
do not want any decision"|| Hearing this | and becoming ashamed |
the wolf came back to his abode ||

6.—Will you take Rupees or *Gita*?

A certain banker | had three servants || When on the day of Diwali |

ôñ:ã nũ enã:m dē:n ləg:ea | tã ôñē pāl pāl rəpə:ã dīã |
 tin: tærīã la lə:ã | ər gēb:ie | ik pot:hi gita di t,ar lai||
 phe:r ik:(ə) naok:ər nũ bula ke :kēha | pai “tāē rəpə:ie
 laenē en | kə gita?”|| ô bol:ea | “ji, mālē pl̄:ea hoēa
 tã hālē nī | gita lə ke ki karūga? | tusī mālēn:ũ
 rəpə:ie de deo”|| se:th nē ôñũ rəpə:ie de:tte||
 phe:r duje naok:ər nũ sād:ea | ər puc:hea | bai “ tālē ki
 laenã ε | rəpə:ie kə gita?”|| ô bol:ea | “ji mālē pl̄:ea
 hoēa tã hālē | pər mālēnũ k,ar de t,andeã cə | gita pl̄:en
 da bē:l kit:he|| je tusī mālēn:ũ rəpə:ie damō | tã sã
 kam: lə:ng,”|| ô nē bi rəpə:ie le lə | hun ti:je
 naok:ər nī sād:ə ke puc:hea | bai “lālēnũ ki loṛida ε?”||
 ô bol:ea | “meri buḍi mā | ro:j thaokər duare | gita
 sunen jāndi ε|| je tusī mālēn:ũ gita de deō | tã mālē mā
 nũ | gita k,are suna dea karã|| ô nũ thaokər duare ja:n
 di khecəl nã karnī pau”|| ē sun ke | se:th nē
 ô nũ gita phe:ra: diti | ər magrō panj rəpə:ie bi
 de:tte|| jad o:s naok:ər nē | gita khōli | tã ôde cō | siunē
 di mohər (or mō:r) nīk:eli|| ē de:x ke | duje naok:ər
 sərminde ho gae||

7. po:stīã da cāl:dri.

ik raje nē dek:hea | pai “ho:r tã sare lok:ã de |
 apnē apnē cāl:dri en | pər po:stīã da koi cāl:dri nī”||

he wanted to give them *customary* presents|| Then of five rupees each he made three piles | and in the centre | a copy of the *Gita* | he placed|| Then calling a servant he said | "Will you take rupees or *Gita*?"|| He replied | "Sir, I forsooth am not literate | what shall I do with the *Gita* ? | you may please give me rupees"|| The banker gave him rupees|| Then he called the second servant | and asked | "What do you want to take | rupees or *Gita* ? || He replied | "Sir, indeed I am literate | but amid domestic affairs | I cannot find time to read *Gita*|| If you give me rupees | they will serve a hundred purposes " || He also took rupees|| Now calling the third servant he asked | "What do you want ?" || He said | "Sir my old mother | daily to the temple | goes to hear the *Gita* recited|| If you give me *Gita* | then I to my mother | shall read out the *Gita* even at home|| Of going to the temple she will not have to take the trouble"|| Hearing this | the banker handed over the *Gita* to him and later gave him five rupees also|| When that servant | opened the *Gita* | then from it | came out a gold mohar|| Seeing this | the other servants were ashamed||

7.—The Headman of Lazy Persons.

A king saw | that all other people | had their own headman | but the lazy persons had none||


ô nê hukam dīṭa | pai "ēṭ:hā dīṭā de endar endar po:sti
 apnā cāṭ:dri bāna: ke dārba:r' cā hajər karəm"||
 po:stīā rē kaṭ:hə kīṭa | :are kehən ləg:e | akhe—
 "Aje tā Ṭṭ:h(ə) dīn pae ən | cāṭ:dri bāna lāmāge |
 hūne kī kālī ē'"|| eṣe ṭ(ə)rā karde karde | Ṭṭ:h(ə) dīn
 bīṭ gae|| raje nō phe:r hukam dīṭa | pai "je ēṭ:hā dīnā cā
 cāṭ:dri nābī bānūōge | tā māē sābūā nū kae:d kar lāū'"||
 ē Ṭṭ:h(ə) dīn bī | aemō i lāṇ gae | po:stīā te cāṭ:dri nā
 bāna|| hūn raje nō sare po:sti kae:d kar lāe ər
 kēha | pai "jēṭa sāb te bāṭa po:sti hau | ohi cāṭ:dri
 sāmjea j'ū'"||

hūn raje po:sti apnō apnē huk:e | te p:anṅ ər dōḍ:ēā de
 peḍḍe | lāe ke | a gae|| sēa:l da si mēhīnā | p:ūṭē phu:s
 bācha ke | lāmbe pae rahe | ər huk:e p:ar ke pī:a ṭag:ə pae||
 hūn ik:ə po:sti nū jo ai ōṅgə, | ōḍa huk:ā gir pea | te phu:s
 nū ag:ə ṭag gai|| haṭli haṭli phu:s ləg:ea jalən|| ē de:kh | ho:r
 tā sare po:sti | ut:hə ke lām:ē ho gae | tīn: po:sti
 baeṭ:he rahe|| ōn:ā cō ik: janā bol:ea, | "cālo bai | ap:ā
 bī cāl:īle | ag:ə tā neṭe neṭe ṭōḍi jandī ē'"|| duṭa
 kṭēḍa | "koi qar nī | Aje dā:r ē'"|| tīṭa bol:ea | "oe | cup: bī
 karo | thūaṭ:ū gēṭā karde | aṭ:kəs nī ṭōḍi'"|| raje
 nō kēha | bai "ē sāb tō bāṭa po:sti e|| Ṭṭ(ə) tō ē
 po:stīā da cāṭ:dri hoēa."

1. or dēlba:r.

2. or bāna:lāmāge.

He gave orders | that within eight days | lazy persons | electing their headman | should present him in the Court || Lazy persons had a meeting || All began to say | "There are still eight days | we shall elect our headman | there is no hurry now" || Acting in this way | the eight days were passed || The king again gave orders | "If you do not elect your headman within eight days | I shall imprison you all" || These eight days also | passed without result | The lazy persons could not elect their headman || Now the king imprisoned all the lazy persons | and said | "Whosoever is the laziest *of all* | will be regarded as headman" ||

Now all lazy persons | their pipes | and  of *bhāṅg* and poppyheads | taking | came || Of winter it was the month | Spreading straw on the ground | they lay down | and filling their pipes began to smoke || Now that one of the lazy persons felt sleepiness | his pipe fell down | and caught fire || The straw began to burn slowly || Seeing this | all other lazy persons | rising up got aside || Three lazy persons remained sitting || One of them said | "Come friends | we also may go | Fire indeed nearer and nearer | is approaching" || The second said—"There is no fear | it is yet at a distance" || The third said | "Sirrah, be silent now | when talking, do you | not feel drowsiness ? || The king said | "He is the laziest of all || From to-day he has been made the headman of lazy persons" ||

8. ji-āṛea lā:l.

kame kamecār nū | ik: pherl lā:l lōb:ea|| ō nō k
da tōkṛa :āmja ke | apne khotte de gal lā:kattā||
kamecār nū | kite mitā laen dāreāṁ paṛ jana p
dāre de kōṁṁ | beṛi de:k ke | ōnē m(ə)lā nū puc:he
pai “māēn:ū paṛ lōṛa ki lāṛga”|| m(ə)lā nū kho
de ga: lā:kada lā:l sōna lāṛea|| ōlō kēha |
“maē telō | paesa tēha kuch nī laenda|| tū māē
ā: kane da tōkṛa de de”|| kamecār khos ho ge
cāl: lā:l khōl: ke | m(ə)lā de hat:h phāṛaṁ|| aṛe m(ə)
nō | lā:l nō būs na:l bān:ā lea||

hun bāpāri aṁa|| ōnō dekhta pai būs na:l tā
lā:l bōṛa hēa lāṛda e|| je sēc:lō lā:l hoṁa | tā pai
sa:l: saṁ rāpāl: da honā e|| ē so:c ke | m(ə)lā nū puc:he
pai “būs na:l bōne:a hēa kane jēha | lāē bec:ānā e
māē lāēn:ū ēda mul: | ik: rāpāl: dānā ē”|| m(ə)l
nō kēha | “aho ji”|| rāpāl: lāe ke: lā:l bāpāri d
habāl:ē ki:a|| bāpāri nē apṛō sehṛ ja ke | lā:l di parāhl
kārāi | tā ō sēc:i muc:i lā:l nīk:lā|| bāpāri nē kār:ā
cā lāpē:l ke | sō:u:kha cā rak:hā cheṛea||

hun o:s sehṛ de raje nū | lā:l di loṛ pai
ōnē tādōra pherea | pai jide jide pā lā:l ho:a|| ō lāe ke
mere ko:l ave|| sare jāori bace | apnē apnē lā:l lāe ke |

8. The Ruby with a Burnt Heart.

A certain potter | once found a ruby|| Thinking it to be a bit of crystal he | suspended it about his donkey's neck|| Now once the potter | had to go across a river to fetch his clay|| At the bank of the river | seeing a boat | he asked the boatman | "What will you charge for taking me across"?|| The boatman took a fancy for the ruby hanging by the donkey's neck|| He replied ; "From you I | shall not charge any money (*lit.* pice or half-pice) | you give me this piece of crystal"|| The potter was pleased | and instantly taking off the ruby | handed it to the boatman|| Now the boatman tied the ruby to his bamboo||

Now a merchant came|| He saw that with the bamboo indeed | there seemed a ruby to have been tied|| If really it were a ruby | then it must be worth several (*lit.* five, seven) hundred rupees|| Thinking this | he asked the boatman | "The crystal-like thing fastened to the bamboo | do you want to sell?|| I to you its price | a rupee shall give"|| The boatman said | "Yes sir"|| Taking the rupee | he handed over the ruby to the merchant|| The merchant | going to his town | got the ruby examined | Then it truly turned out to be a ruby|| Wrapping it in cloth | the merchant kept it in a safe.

Now the king of that town | stood in need of a ruby|| He announced by beat of drum | "Whoever has got rubies | should bring them to me"|| All jewellers (*lit.* their sons) | bringing their rubies | came to the king||

raje ko:l æe|| ô bəpəri bi æə|| raje nē sâbde la:l dek:he |
 pər kɪse da la:l pəsɪnd nā æə || pʰe:r bəpəri nū kēha |
 bai “tū bi apna la:l dɔ:ha” || ô bol:ea | “ji pʰel:ā
 mul:kar laɔ || je thūaɖ:ə pəsɪnd au | lɛ ləɔ: | nāi nā sai” ||
 raje nē puc:hea | “ki mul: ɛ?” || ô bol:ea | “ji paɪj saɔ
 rəpəɪ:” || raje nē kēha, “æ:ha | je la:l hoə | tā mæ
 tæɪn:ū | paɪj saɔ ruɔæ de dēāga” ||

hun jad bəpəri nē kəp:əɾa khô:ea | tā ki deɪɪda
 ɛ | pai ēde c(ə) tā | suā di cutki rʌe gai || ô ləg:ea
 ro:n | ækhe “hæ mere la:l nū ki hoə”? || ē sun ke |
 la:l gus:ə na:l bol:ea | ækhe “tū ron:ā ɛ | mera tā ji saɾ
 ke suā ho gea” || bəpəri nē puc:hea | “ô kɪk:ərā?” ||
 la:l kʌɪn ləg:ea | “pʰel:ā mʌe kəm:ea:r nū ləb:ea | ô
 nē mæɪn:ū khot:ə de gal bʌn:ə dɪt:ā || pʰe:r m(ə)lā
 nē lea | ônē bā:s na:l bʌn lea || ô te tʌē ɪk: rəpæ nū
 mul lea | ər hun a tū mere | sare i paɪj saɔ rəpæ
 mul məngea || ē deɪɪke | mera ji saɾda kə rʌēda”? ||

9. mədari bap:u.

kɪse hət mānīē da | kuɾi mɔɪɖa | mədari da təmas:ā
 dek:hən gæ || kəɾ a ke | kuɾi bol:ɪ, | “bira | mədari
 nē tā | bəɾe sônē təmas:ə kit:ə | kade ô kəp:əɾə hət hō |
 seo kʌɖ:ə dənda si | kade əna:r | kade kus | te kade kus” ||

That merchant also came|| The king examined the rubies of all | but did not approve any one's|| He then said to the merchant | "You also show me your ruby"|| He replied | "Sir first settle the price|| If you like it | you may purchase it | otherwise not"|| The king said | "All right | if it were a ruby | to you I | shall pay five hundred rupees"||

Now when the merchant unwrapped the cloth | what he saw then was | that in it indeed | had been left a pinch of ashes|| He began to lament | saying "Alas ! what has become of my ruby " ? || Hearing this | the ruby said angrily | "You are weeping | my heart forsooth has burnt into ashes"|| The merchant quired | "How is this ? " || The ruby said | "First I was found by the potter | he tied me to the neck of his donkey|| Then the boatman took me | he fastened me to his bamboo|| From him you purchased me for a rupee | and now for me | you asked only five hundred rupees as price|| Seeing this | *tell me whether my heart should have burnt or remained ?* " ||

9. A Juggler Father.

Of a shopkeeper | the girl and boy | went to see the show | of a juggler|| Coming home | the girl said | "Brother | the juggler | forsooth | performed very wonderful tricks | Sometimes from | beneath the cloth | he produced an apple | sometimes a pomegranate|| sometimes one thing | and sometimes another"||

munḡa bol:ea | “mādari nō ki tāmās:e karnē ē | jēre
 tāmās:e apnā bap:u | hēt:i te bāē:ha kardā e?” ||
 kuṛi nō puc:hea | “ō kahe jāe?” || munḡa bol:ea |
 “apni hēt:i ik p-andā pea ē || je koi | do rupae se:r
 da k.ēo mangāda ē | tā bap:u ōde cō | do rupae se:r
 da k.ēo kāq:ə dānda ē || je koi | qū:r rupae se:r da
 menḡe | tā ose cō | qū:r rupae se:r da k.ēo kāq:ə dānda ē ||
 p-amē koi keha i k.ēo manḡe | bap:u sāb tērā da k.ēo |
 ose p-andā cō | kāq:ə dānda ē || hun tū das: | hae kē
 nā bap:u da tāmās:a | mādari nalō bi sōna?” ||

10. bāmār rahī di kōhanī.

kise thāḡe mākā:n cə | ik: a:dmi rāēda sī ||
 ō de ko:l | ik: rahī aēa || ōnē rahī nū puc:hea | bai
 “tū kithe cā:ea ē?” || rahī nō kēha | “māē qa:kdār
 ko:l jānā ē” || ō nē rahī nū roṭ:i puc:hi | er cār
 roṭ:iā ōde əḡe rak:he dūt:iā | a:p kuch səlunā lāen
 cālea gea || ō de səlunā lēāḡdeā lēāḡdeā | rābi nē
 care roṭ:iā kha lāḡā || ō phe:r ho:r roṭ:iā lāēa gea | tā
 on:ē circe | rahī nē sara səlunā kha chəq:ea || ō bēcara |
 cār roṭ:iā rahk ke | phe:r ho:r səlunā lāēn gea || jadō
 muṛ ke aēa | tā dek:hea | pai e:s haṛet nē | ē cār roṭ:iā
 muka lāḡā || e:stṛā karde karde | ō solā roṭ:iā kha gea

The boy replied | "What are the tricks performed by the juggler *as compared to those* that our father | does sitting at the shop?" || The girl enquired | "Of what kind are they?" || The boy said | "At our shop | there is lying a vessel|| If any one | asks for ghee worth two rupees a seer | then father from it | takes out ghee worth two rupees a seer || If any one | asks for *ghee* worth one and a half rupees a seer | then *father* even from that | takes out *ghee* worth one and a half rupees a seer|| Whatever kind of ghee one may ask | of all kinds of ghee *our* father | from that very vessel | does take out || Now tell me | isn't it that our father's trick | is more wonderful than that of the juggler?"||

10. Story of a Sick Traveller

In some place | in a lonely house | there lived a man || To him | came a traveller|| He asked the traveller|| "Where are you going?"|| The traveller said | I am going to a doctor"|| He then invited the traveller to dinner | and placed four loaves before him | and himself went out to fetch some vegetable (*i.e.* curry)|| Before he returned with vegetable | the traveller had eaten up all the four loaves|| He then | returned to fetch more loaves | then in the meantime | the traveller ate up the whole vegetable || The poor fellow | placing the four loaves | again went out for more vegetable|| When he came back | he found | that the knave¹ | even these four loaves also | had made away with || Acting thus | he ate up sixteen loaves ||

¹(lit. holy person)

chek:ər k.ər ualə nē | khěâṛa chad: dī:ā || phe:r
 ôde kolō puc:hea | pai “tū kēṛi gəl:ē | hēki:m ko:l cəl:ea
 ē?” || ônē kēha | “mālē koi ha:jmē di dāva | lā:ā cəl:ea
 ē || mālēn:ū p.ək:h bīlkuḷ nī lag:ēdi” || ô bol:ea | “jad tū
 raji hoke muṛē | e:s rā nā āi ||”

11. cəl:ē dārji di kəhanī

īk: pāṛea hoēa dārji | kīse pīnqacə | kam:
 kardā hunda sī || īk: dīn | ôde ko:l | o:s pīnqə da .mījā |
 c.əg:ā sēm:ən aēa || dārji nē ônū huk:ā phēṛaēa |
 pai do sūtē la lave || phe:r kēha | “nale huk:ā pi |
 te nale gal: suna” || ô bol:ea | “*khəlīṛa ji | mālē
 īk: bārī əjāl:b gal: | īk ketaḥb cə kāl: pāṛi sī ||
 dīl:ī(J)ō mālē ketaḥb mēgai | te ô de cə līkhea hoēa ē | pai
 jīda sīr choṭ:ā | te dārī lēmbi hovə | ô cəl:ā hunda ē ||
 khabər nī ē gal: sac: ē kə c.ūṭh” || dārji nē kēhā |
 “nā jī | ē gal: tā | koi nī nā mən:ən lēg:ea” || khlē:r |
 thoṛa cīr bāḷe ke | mījā apnē k.ər tur gea || hun dārji
 soc:ā cə pae gea || ônū asəl c | e:s gal da bāṭa
 phīkər sī | pai ôdī dārī lēmbi sī | te sīr coṭ:ā ||
 ô soc:ən lēg:ea | pai “mālē kī karā?” || sīr tā mera |
 bārā nālī nā banən lēg:ea || hā | iggal (īk gal) ho sakdi
 ē | dārī katər ke mālē jara nīk:ī kar sakda ē || ese
 khēa:l cə | kaṇci lēb:ən lēg:ea || ô kīdrē nā lēb:ī ||

At last the owner of the house | gave up all thought of him|| Then he enquired from him | "For what reason | are you going to the physician?" || He replied | "Some medicine of digestion I | am going to get | for I do not have appetite at all|| He said | "When you come back after recovery | do not pass by this way"||

11. Story of a Foolish Tailor

A literate tailor | in some village | used to do his business|| One day | to him | the headman of that village | came to get his shirt sewn|| The tailor handed him the pipe | so that he may have two or three puffs | and then said | "Will you smoke you may also tell me some story"|| He replied | "O wretched Khalifa | a very strange thing I | read in a book yesterday || I had sent for the book from Delhi | and it is written therein | that whosoever has a small head | and a long beard | is *always* foolish || I do not know whether it is true or not"|| The tailor replied | "No Sir | this thing indeed | no one is going to believe"|| Well | after sitting for a short time | the headman went home|| Now the tailor was absorbed in thoughts|| In reality he | was much concerned at this | that his beard was long | but head was small|| He thought | "What should I do? || My head indeed | cannot become bigger|| Of course one thing is possible | I can make my beard shorter by trimming it"|| In this very thought | he began to look for the scissors|| It could not be found anywhere||

əkhi:r akke | ləcari na:l | ho:r əla:j so:ea|| diva ba:l
 ke apnī dāri de neṛe ləanda|| khəb:ə ha:t:h na:l dāri |
 pha:ri | ər sə:je ha:t:h diva|| ōda matləb si | pai
 jara:kə dāri cho:t:i ho jaell ag: ləg:ən sa:r | cheti
 cheti hattāi pāḍ:c gai|| ōnē apnā hattā beca lēa | ər
 dāri chaḍ:ə diti|| sari dāri jal gai|| ōnū ba:ri saram ai |
 ər khēa:l karən ləg:ea|| pai səc:i | muc:i jo kuch o:s
 kəta:b cə likhēa hoēa si | bīkul thi:k si|| cde cə ki
 cəuth ε | mālē ba:ra cəlkəpana kit:a||


12. ik: sahuka:r te ō de k'o:ṛe.

*əmbə:ri s̄lər c | ik: sahuka:r rāēda si|| ō nū
 khēa:l pae gea | pai "je mālē k'o:ṛa rək:hā | tā lo:k
 meri ba:ri i:ṛət karən ge"|| o:s thāḷ sa:l de sa:l | ik:
 pəri mel:a lag:əda e|| pāḷkā tā | ō mel:ə c(ə) ja ke |
 (or mel:əja ke) kīn:a cīr de:xda rēha | phe:r chek:əṛ |
 ō nē | ik: sōni ər te:j k'o:ṛi mul lai|| ran bəl:ō | ō kali
 s̄lā si | te cəl:ən nū | hāva nalō bi te:j|| dīl tā ōda
 ba:ra khus si|| apnē sare januā na:l ōdi gal: karda
 si | pai "cal:ə | meri k'o:ṛi de:kh lae | bāva sōni ε"||

ik: dīn | ōnū kīte | bānde janā peal|| səhi:s nū
 sad:ə ke | ba:ri tēgi:d kit:i | pai "ēdi cəngi tērā rak:hi
 karī|| kīse o:pre a:dmī nū nā neṛe āḷ:n dāi"||
 səhi:s bol:ea | "toba | ji|| mēja:l ε | mālē tā thūaḍ:ə

At last being tired | with helplessness | he thought of another remedy||
 Lighting a lamp he brought it close to his beard|| He seized his beard with
 the left hand | and the lamp with the right hand|| His object was | that
 the beard may become a little shorter|| As soon as *the beard* caught fire
 (lit. fire began) | it reached quickly upto the hand|| He forsooth saved his
 hand | but let hold of the beard|| The whole of the beard was burnt ||
 He felt greatly ashamed and began to think | that really | what was
 written in the book | was quite correct|| There is no
 doubt in it that I have committed a great folly” ||

12. A Merchant and His Horses



In the city of Anritsar | there lived a merchant || A thought
 occurred to him | “If I keep a horse | people will
 respect me very much”|| At that place | every year | a big
 fair is held|| At first forsooth | going to the fair | he kept
 looking for a long time | then finally he | purchased
 a beautiful and fast mare|| As to colour | she was dark black |
 and as to pace | *she was* faster even than wind|| He was indeed pleased
 at heart|| To all his friends | he talked of her |
 thus “Come! and see my mare | she is very beautiful” ||

One day | perchance he | had to go on a journey|| Calling the
 groom | he enjoined on him | “Guard her very carefully ||
 Do not allow any stranger to come near her”|| The groom
 replied | “Good gracious Sir|| Is it possible *that one can harm her* | I forsooth

āṣ:n tāi | sālō:n bi nī ləg:ea" || ē gal:ə sun ke | ō
 lesən nū tɹ gea | te ligət ləe ke | dūq:ə cə blə gea ||
 ose gəq:i de neɹe | ɪk: ōda ja:r khāɽasi || səl:a:m
 karke | puc:hən ləg:ea | pai "tū suk:h na:l | kɪ:the
 cəl:ea ē" || ō nē kēha | "gūjɹāvale jānā ē" || ō
 bolea | "mālē tā *bəjɹabad jānā ē || calo phe:r
 kəl:the bael:hie" || ō nē kēha | "mālē tā əg:ə blə:t:ha ā" ||
 akhe "ē kīd:ər di gal: ē | lə:t:he a kə blə ja" || khlē:r
 klə sun ke | ō nū ose gəq:i cə bətha lea ||

rā cə gəl:i ləg:ə pae || ōda do:st ak:hən ləg:ea—
 pai "toba, b | ɹ: kəl da bəɽā khə:t:ā sənā ē || jɹiā
 gəl:ā hun dīā ən | saq:ə mā pɛə de bel:ə | kadi
 nālī si hund: || "keho jāl:ā gəl:ā? koi əcaɽ gal:
 hoi ē?" || ō nē kēha | "lāe bai | mālē tlen:ū
 bɪkul nāmī gal: | sənālōnā ē || *bəl:u co:r di gal: tā
 nālī nā sunī hōnī? || ō tā cori lai | ləq:a māsahur ho
 gea ē | pai ki dəs:ā" ||

sahuka:r nē puc:hea | "kīstrā di cori karda
 ē" || ō nē kēha | "chəq:əda tā kīse tərā di bi
 nālhi | par bləta saṣ:k | ləg:ə kəoɹe ləe ja:n da ē" ||

ē gal: sun ke | sahuka:r da tā trā nīkəl gea ||
 puc:hən ləg:ea | "kɪ:the rālēda ē?" || ō bolea | "kəɹ
 tā ō da *həɹəɽ | pər cori sɛhər cə bi blə:t karda ē" |
 sahuka:r becəre da ranɣə pila ho gea || klən ləg:ea ||
 "meri ɪk: kharīo sōnī kəoɹi | nāmī khəridi hoi ē ||

until you return | shall not even go to sleep" || Hearing this thing | he left for the station | and purchasing a ticket | got into an Inter-class (lit. one and a half) compartment ||

Near that very carriage | there stood a friend of his || Greeting him | he enquired—"God bless you (lit. with welfare) | where are you going?" || He said | "I am going to Gujranwala" || He added | "I forsooth am going to Wazirabad | come then let us sit together" || He said | "I indeed have taken a seat in a front carriage" || "What does this mean? | come and take a seat here" || In short after some discussion | he made him to sit in that very carriage ||

On the way they began talking || His friend said | "Good gracious, friend | the age of now-a-days is very bad || The things that are heard now | in the time of our parents | never happened" || "What kind of things? Has anything strange taken place?" || He replied | "Look friend | quite a new thing to you I | am going to relate || *I believe* you have not heard the story of Ballu thief || Have you? | For theft indeed he | has become so notorious | that I *don't know* what to say" ||


The merchant asked | "What kind of theft does he commit?" || He replied | "He does not omit any kind | but a great fancy | he has for stealing cattle and horses ||

Hearing this thing | the merchant was startled (*lit. his startledness went out*) || He further asked | "Where does he live?" || He replied | "His home indeed is at Harar | but he often commits theft in the city itself" || The poor merchant's complexion turned pale || He said | "There is a very beautiful mare of mine | newly bought ||

kidre óda tā t-ēa:n nā kare?"|| óde do:st nē kēha |
 pai "karda tā blāta cho i e|| lēd:a sēānā e | pai
 ōnū sarēā de ut:hən blēt:hən da | pata rāēda e||
 jad kise nē bānde jānā hunda e | tā bi ō pata la lēda
 e|| phe:r p.amē dm hove p.amē rat | ō vdi:kda e
 jad tāi .(jattāi) nāok:ər nā sālō lē:n|| phe:r cup: cəpit:a
 əndər bārda e | ər rəs:a khō:l ke|| t-əg:e jā (Ja) k.oṛe
 nū lāe jānda e|| ō de do tīn sat:hi bi ən | kise de
 hat:h | kise du:r de pīnq to:r dīnda e | ər a:p blēt:ha |
 tēmas:a de:xda e"||

sahukar... bəcara pea tarphe | par ki kare? |
 dā:g-gəq:i b... blēt:ha si | te gəq:i nē 'lēhāo:r ja ke
 khāṛnā si (khāṛnā si)|| khāer āok:ha sukhala | bel:a
 lāṇ gēa|| 'lēhāo:r plō:c ke | c.āt: ut:ər gea|| do k.ante
 vdi:knā pēa | phe:r 'əmbərsar jānuvāli gəq:i mīli||
 ō si lokəl | plōnē tīn k.antēā cə 'əmbərsar
 plōc:i|| tesən tō jək:a kit:a|| jək:evale nū kēha |
 pai k.oṛa dāb:ə ke nēṭha|| k.ər plō:c ke | kāl
 nāl ! dunā p.əṛa dēt:a | te əndər bārda|| bārdeā sar |
 tēbel:e bal nājər kit:i | dek:hēa pai khāl:i e|| hun tā
 khāṛən di bi sāt:ēa nā rahi|| puc:hdēā puchdēā
 (pusdēā) | mēlu:m hoea | pai ik: nāok:ər roṭ:i khān
 geā si|| duj:a blēt:ha k.oṛi di rak:hi karda si||
 ōdi jara āk:h lag gāi|| bas: jad āgla nāok:ər muṭ ke
 aēa | tā kāen lēg:ea | "ut:h oe ba marea | k.oṛi kit:he e?"||

God forbid lest he thinks of her" || His friend said |
 "This is exactly what he often does || He is so wise | that
 about the actions of all he | keeps himself well-informed ||
 When one has to go on a journey | he gets the news even
 then || Then be it day or night | he waits
 till all servants are asleep || Then he silently
 enters in | and unfastening the rope | takes away the cattle or horse ||
 He has two or three companions also | and through some
 one | sends it to a distant village | and himself remaining
 behind | enjoys the fun" ||

The poor merchant became very uneasy | but what d he do? ||
 He was sitting in a mail train | which had to stop at Lahore ||
 Well | somehow or other (*lit.* with difficulty or ease) the time
 passed || Reaching Lahore | he at once got down || He had to wait two
 hours | then he caught a train going to Amritsar ||
 That was a local train | and reached Amritsar in two and three quarters
 of hours || He hired a *yakka* at the station | and asked the driver
 to urge on the horses || Reaching home | with haste | he
 paid double the fare | and went inside || Immediately on entering |
 he looked into the stable | and found that it was empty || Now
 he had not left strength enough to stand even || On enquiring |
 he learnt | that one of the servants had gone to take his
 meal | the other was watching the mare || He
 fell asleep for a while || In short when the first servant came
 back | he said | "Get up O senseless one | where is the mare? |

ho:r ki dəs:ənā si?|| ô da koi pata nī ləg:ea||
 kɪn:a ɔ:r sahuka:r | puls kolō bi tɛla:s kərāōda rēha||
 puləsvalēā nē kai a:dmīā nū pharēa bi | par kise
 kolō cori da pata nā ləg:ēa||

k.ɔ:ɪ di cori da | sahuka:r nē ʌɛɖ:a gam kit:a |
 pai sarēā nū jəki:n ho gea | hun ē nē jūde ji | kade
 k.ɔ:ɪ nāī rək:hnī | ər səci muc:ī ô nē ʌt:h das bāre
 rək:hi bi nāhī|| ət:hā dasā bārēā magrō | phe:r ôdi
 rək:hən di slā hoi|| ʌɛ:tki | ônē ɔ:t:a k.ɔ:ɪ | *gʊjrat:ō
 mul lea|| ô bi maɾa nāī si|| ô de c(ə) phagət ʌn:i
 kasər si | jo ɾgi te gīj:ēa hoēa nāī si|| tā bi ônē kēha |
 je do tm ɾjɔ:ɾge | tā ɾgīj:ə jau||

jad ônū ɔ:rēa | tā e:stṛā turea | pai jānī sai um
 eho kam: kardā rēha e|| sahuka:r bi klən ləg:ea | ē tā
 cəŋga ma:l thēaēa|| ɪk: dɪn ô kise pɪnd | ʌpni sam:ī
 kolō rəpə:le lʌ:n gēa|| jandi pheri tā k.ɔ:ɪ thɪk gēa
 si | pər ʌōde hoe | khabər nī | ô nū ki ho gēa | ɪk:ɔ
 pheri mājor nət:hən dʌe pea|| sahuka:r nē | sara
 jor la ke | bag:ā khɪc:īā | pər k.ɔ:ɪ nā mən:ēā||
 əkhɪ:r | rā de kēndə | bēg:ī ulta dɪt:ī|| sahuka:r te
 səhɪ:s | sɪr p.ɑ:r dɪg pʌe|| jad ôn:ā nū surt ai | dɪgde
 t.ʌēde hʌoli hʌoli | k.ɑr pʌō:ce|| tm: ət:hvare | mən:jeā
 te ləmbe pʌe rahe|| ô [k.ɔ:ɪ | kise jat: kol |
 be:c dɪt:a||

phe:r bi ɪk: bari | ônē k.ɔ:ɪ mul lea | la:l

What more could he say? || No trace of her was found | For a long time the merchant | had a search for her made by the police || The police even arrested several persons | but from none any clue of the mare | was found||

Theft of the mare | the merchant grieved so much | that all became sure | that now during his life time | he will never keep a mare | and truly indeed he did not keep for several (lit. eight, ten) years|| After some years | he again thought of keeping one || This time | a white horse | he purchased at Gujrat || That too was not bad || In him there was only this defect | that he had not been trained (lit. accustomed) to draw a trap. Even then he thought | "If twice or thrice we yoke him | he will get accustomed"||

When he was yoked | he went in such a way | as if his whole life | he had been doing the same thing || The merchant also thought | "This is a very good investment" || One day to some village he | went to receive money from a debtor of his|| When going (i.e. on the way there) the horse went quite right | but when returning | one does not know | what became to him | all of a sudden he began to run headstrong || The merchant | with all his strength | pulled the reins | but the horse did not yield || At last | at the side of the road | the horse upset the trap|| The merchant and the groom | fell down headlong|| When they recovered consciousness | stumbling and falling | slowly and gradually | they arrived home|| Three weeks they remained confined (lit. lying) to beds || This horse | to a Jat | was sold ||

Even once again | he purchased a horse | of red

rāṇḍa|| pāēla tā ō thi:k janda reha | māgrō ak:he
 nālī si lag:da|| ōnū ik: cabək sava:r ko:l p-ej:ea | te
 rəpΔJ:e bi baṛe kharc kit:e|| ō de pic:hō
 kuch thi:k turda rēha|| phe:r ō nū rəsāoli ho gai|| ik: ra:t
 k.oṛa khəra:s cə rēha|| aḡle dīm jad səbe:r sa:r |
 səhi:s ut:heā | tā ki de:xda e pai k.oṛa marea pea e||
 ē de pic:hō | sahuka:r nē k.oṛa rək:hən | di sālō khād:i||

colour || At first he used to go right | but later
 he did not obey the orders || He sent him to a horse-trainer | and
 spent a lot of money || After this he (*i. e.* horse) went right for
 some time || Then a swelling appeared on him || One night
 the horse remained in a mill || Next day early in the morning when |
 the groom got up | he saw that the horse was dead ||
 After this | the merchant | took an oath never to keep a horse ||



VOCABULARY.

The alphabetical order of the phonetic symbols is: ə, ʌ, a, b, c, e, d, ɔ, e, ɛ, f, g, h, i, j, k, l, m, n, p, ɲ, o, p, r, ʃ, s, t, θ, t, u, v, x. The signs [~], [˘], [ʌ] and [:] do not affect the order.

əcarij *adj.* surprising
 əc:ha *adj. m.* well, *interj.* all right, is it so?
 ədalet *s. f.* Court of justice.
 əg:a *s. m.* front, -e *adv.* in front
 əjæ:b *adj.* strange
 əkba:r *s. m.* newspaper
 əkhi:r *adv.* at last
 əla:j *s. m.* remedy
 *əmbərsar *s. m.* Amritsar.
 ən *v. III pl.* are
 ən:a *adv. m.* blind
 ən:a:m *s. m.* gift, present, prize
 ənɑ:r *s. m.* pomegranate
 ənder *prep., adv.* in, inside
 ər *conj.* and
 əsa:n *adj.* easy
 ətʰb(v)ara *s. m.* week (lit. 8 days).
 əva:j *s. f.* sound, noise
 ʌed:ər *adv.* on this side.
 ʌeq:a *adj. m.* so big, so large
 ʌemē *adv.* thus, so, in vain
 ʌen:-a *adj. m.* so much.
 —ec *adv.* in the meantime.
 ʌet:he *adv.* here
 ʌe:tki *adv.* this time
 ʌg: *s. f.* fire
 ʌgla *adj. m.* first
 ʌj: *adv.* to-day; —kʌl: *adv.* now-a-days

ʌk: *v. i.* be tired
 ʌk:h *s. f.* eye, *pl.* ək:hā
 ʌkhe *conj.* that, saying
 ʌɔ *v. II pl.* are
 ʌək:ha *adj. m.* difficult
 ʌo:n *inf. of a* 'come'
 ʌo:nge *v. Fut. III pl.* they will come
 ʌpn-ā *adj. m.* own
 ʌsəl *s. m.* reality
 ʌsī *pron. (direct)* we
 ʌtʰ *adj.* eight
 a *v. i.* come
 â *adj. pron.* thus
 a:dmi *s. m.* man
 aēa *past tense from a* 'come'
 aho *interj.* yes
 akh *v. t.* tell
 a:kha *s. m.* saying, advice
 aɔ:e (from a) *we may come.*
 a:lkəs *s. f.* drowsiness
 a:p *pron.* self; ap:ā *we*
 bæca: *v. t.* save
 bæc:a *s. m.* child
 bæcara *adj. m.* poor, helpless
 bæcha: *v. t.* spread
 bægea:ʃ *s. m.* wolf
 bæg:i *s. f.* trap, coach
 bæha: *v. t.* cause to sit, seat.
 *bəjiraba:d *s. m.* Wazirābād

bəjo:g *s. m.* separation
 bəkh'sa: *r. t.* cause to be forgiven
 bəki:l *s. m.* pleader
 bəl:ō *prep.* from, with respect
 to
 *bəl:u *s. m.* Ballū, the thief
 bəma:r *adj.* sick
 bə'na: *v. t.* make
 bəpari *s. m.* merchant
 bər'la:p *s. m.* lamentation
 bə'tha: *v. t.* cause to sit, seat
 bəca *s. m.* child
 blæ *v. i.* sit
 blægi *s. f.* a pole with slings at
 both ends for carrying loads
 blæ:th *v. i.* sit
 blæ:m *s. m.* thought, idea, fancy.
 bai *conj.* = pai 'that'
interj. Friend! brother!
 bal *prep.* towards
 1. ban *v. i.* become
 2. ban *s. m.* forest
 blān:(ə) *v. i.* bind
 banōbā:s *s. m.* exile, banishment
 blā:t *adj. adv.* much; also blāta
 blāra *s. m.* year
 barka *s. m.* leaf, page
 barəs *s. m.* year
 bar *v. i.* enter
 barā *adj. adv.* big, large; greatly
 bas(:) *adv.* In short; enough
 ba *s. f.* sense; — mareā *adj. m.*
 senseless.
 baba *s. m.* saint

bāba *interj.* welldone; *adv.* ex-
 tremely
 bā:cha *s. m.* king
 ba:g *s. f.* rein
 bahər *adv.* outside
 ba:l *r. t.* light
 ba:n *s. m.* arrow
 bānd-a *s. m.* stranger; (journey?)
 -e ja *v. i.* go abroad
 bap:u *s. m.* father
 bār *s. m.* day, time, turn; -i *s. f.*
 turn, time.
 bās *s. m.* bamboo
 ba:t *s. s.* distance
 be:c *r. t.* sell; be:ea: sold
 be:l *s. m. f.* leisure
 bel:a *s. m.* time
 be:ri *s. f.* boat
 bic(:) *prep.* in
 birkul *adv.* at all, altogether
 bi *adv.* even; also, too
 bib:a *s. m.* darling, child
 bīr *s. m.* brother
 bi:t *v. i.* pass; with ja *id.*
 bo:l *v. t.* speak; *s. m.* word, speech
 būda *adj. m.* old, aged (f.-i)
 bu'la: *v. t.* to call, summon
 c(ə) *prep.* in, between
 cæg:a *s. m.* shirt
 cəl:a *adj. m.* foolish
 cənga *s. m.* good, well
 cəpit:a *adv. m.* (word added to
 cup;) silently.
 cəgga *s. m.* quarrel, dispute.

cak: *v. t.* lift.
 cal: *v. i.* walk, go, start.
 c_əal:(ə)pana
 c_əal:(ə)p(ə)na } *s.m.* foolishness.
 caodā *adj.* fourteen.
 cāo:dri *s. m.* headman.
 caohā *adj. (obl. pl.)* all the four.
 cāonā *I sing.* 'wishing' see cā.
 c_əat: *adv.* at once.
 cā *v. t.* wish, desire.
 cabək-sevār *s. m.* trainer of horses.
 cār *adj.* four -e (*dir. pl.*) all four.
 ce =(c+e) *prep.* in+even.
 cet:a *s. m.* memory
 -e kār *v. t.* commit to memory.
 chaq: *v. t.* leave.
 chat:i *s. f.* chest, breast.
 che *adj.* six.
 chek:ər *adv.* at last, finally.
 chet:i *adv.* soon, quickly, earlier.
 cho:t:a *adj. m.* small; younger.
 chu:t:i *s. f.* leave.
 cir *s. m.* delay, time.
 cita *s. f.* pyre.
 ci:t:a *adj. m.* white.
 cō *prep.* from within, from among.
 cor *s. m.* thief; -i *s. f.* theft.
 cuk: *v. t.* lift; finish.
 cup: *adj.* silent with cəpit:a *adv.* m. silently.
 cutki *s. f.* pinch.
 c_əu:th *adj. adv.* false; *s. m.* falsehood.

də:je *v. I pl.* 'we may give' see de.
 də'kha: *v. t.* show.
 deli:l *s. f.* argument.
 den:ā *I sing.* 'giving' see de.
 denda *pres. part.* (from de) giving.
 dərba:r *s. m.* court.
 dārea *s. m.* river.
 dət:a *past part.* (from de) given.
 dəvali *s. f.* The Diwālī festival.
 dāb: *v. t.* press.
 dāi *v. II Sing.* 'let thou give'.
 dām *s. m.* breath.
 darji *s. m.* tailor.
 das *adj.* ten -ā *pl.*
 das: *v. t.* tell.
 dāva *s. f.* medicine.
 dā *prep.* of.
 dāri *s. f.* beard.
 dāva *s. m.* suit, case.
 de *v. t.* give.
 de:kh *v. t.* see.
 de:r *s. f.* delay.
 desənkala *s. m.* transportation, exile, banishment.
 de:tta = de dət:a.
 dīl *s. m.* heart.
 *dīli *s. f.* Delhi.
 dīn *s. m.* day.
 dīnda *pres. part.* (from de) giving.
 dīt:a *past part.* (from de) given.

diva s. m. lamp.

do *adj.* two; -*hā* *obl. pl.*;

-*mō* (*dir. pl.*) both, also don't.

do'st s. m. friend.

dukh s. m. trouble, inconvenience.

dukhi *adj.* distressed, troubled.

duj'a *adj. m.* second.

dunā *adj. m.* double.

du:r *adj.* distant; s. m. f. distance.

q̄læ v. i. be engaged, begin

q̄ar s. m. fear; v. i. fear, be afraid.

q̄a s. m. f. overtaking, catching.

q̄a de v. i. overtaken, be caught.

q̄a:k s. f. mail (letter).

q̄a:kdər s. m. doctor, physician.

q̄ig v. i. fall.

q̄o:b v. t. immerse, dip.

q̄oq'a s. m. poppy-head.

q̄ûd'a s. m. (lit. 1½ time) Intermediate compartment of a railway carriage.

q̄ûnga *adj. m.* deep.

q̄û:r *adj.* one and a half.

e *adv.* even, only (used as suffix).

ê *pron.* this.

ed:ā *adv.* in this way.

eho *pron.* this very, this same.

e:s *pron. obl. sing.* of *ê*.

ε v. III *sing.* (from *ho*) is.

ē v. II, I, *sing.* (from *ho*); art, am.

gōb'a s. m. centre.

gāq'i s. f. carriage, train.

gāl'i *adv.* in talk.

gāmānqi s. m. neighbour.

gāl s. m. neck, throat.

gāl: s. f. thing, matter, affair.

gāl'i s. f. street.

gam s. m. sorrow.

gārḁan s. f. neck.

gārḁar s. m. f. gurgling noise.

geo *past part.* (from *ja*) gone.

gīd:ər s. m. jackal.

gīd:r s. f. jackless.

gij: v. i. be accustomed.

g:r v. i. fall.

**gita* s. f. The Bhagvad Gītā.

god'i s. f. lap.

**guj'ra:t* s. f. Gujrat.

**gūjrāvāla* s. m. Gujranwala.

gus'a s. m. anger.

hākim s. m. physician.

hamesā *adv.* always.

hāt'i s. f. shop.

hāt mānīā s. m. shopkeeper.

hāvāl'e *adv.* in care (of) with *kar* v. t. hand over.

1. *hæ* *interj.* alas!

2. *hæ* *emphat. form* of *ε* = is.

hæ *emphat. of* *Δε* am.

hāj'rət s. m. knave (lit. holy person).

hāḁka s. m. deep sigh; bereavement.

haoli *adv.* slowly.
harər *s. m.* name of a village.
harja *s. m.* compensation, damage.
hath *s. m.* hand; *prep.* through.
hava *s. f.* air, wind.
hā *adv. interj.* yes.
hajər *adj.* present.
hajmā *s. m.* digestion.
həl *s. m.* matter, condition.
hər *s. m.* wreath, garland.
hat:hi *s. m.* elephant.
he *interj., particle of address* o.
he:rba *s. m.* separation.
he:th *prep., adv.* below, under.
hethā *prep. adv.* below, under.
hīrən *s. m.* deer.
ho *v. i.* become.
noēa *past part.* of **ho** become.
homā *I sing.* I may become.
ho:r *adj.* more, other.
hukəm *s. m.* order.
huk:a *s. m.* pipe, hubble-bubble
hun *adv.* now; **-ē** *adv.* just now
ij:ət *s. f.* respect, honour
ik: *adj.* one; **-o pheri** *adv.* all of a sudden; **-pheri** *adv.* once
i *emph. particle* self, same, even
jək:a *s. m.* two-wheeled conveyance
jeki:n *s. m.* belief
jəngəl *s. m.* forest

jəva:b *s. m.* answer, reply
jad *adv.* when
jal *v. i.* burn, be (burnt)
jam: *v. i.* be born
jana *s. m.* man, person
jāori *s. m.* jeweller
-baca *s. m.* son of a jeweller
jara *adj. adv.* little
***jasrət** *s. m.* Daśaratha, father of Rāma
jat: *s. m.* Jat, person of Jat tribe
ja *v. i.* go
janda *pres. part.* (from **ja**) going
jānī *conj.* as if
janū *s. m.* acquaintance, friend
je *conj.* if
jēha *adj. m.* like, similar
jēra *pron. rel. (dir. sing.)* who, whoever
jis *pron. rel. (obl. sing.)* whom
jrt:he *adv. rel.* where
 1. **ji** *particle of respect* sir; respected
 2. **ji** *s. m.* heart, mind
 3. **ji** *adj. f.* from **jea=jēhea**
jī *pron. rel. (obl. sing.)* whom
jūde ji *adv.* in life
jo *adv.* when, that
jo:r *s. m.* strength, power
jo:ɾ *v. t.* yoke, harness
ju:n *s. f.* birth, life
Ja *conj.* = **jā** or
Ja:r *s. m.* friend

1. *kə conj.* or
2. *kə adv.* about
- kəhanī s. f.* story, tale
- kə'le (I pl. from kḷe)* we may say
- kə'lā adj. adv. m.* alone, lonely
- kəmədār s. m.* potter
- kāṇḍā s. m.* edge, side, bank
- kə'antā s. m.* hour
- kəp'rā s. m.* cloth
- kə'rā v. t.* cause to be done
- kə'tāb s. f.* book
- kə'thā adj. adv. m.* together, united
- kə'torā s. m.* metallic cup
- kād adv. int.* when?
- e adv. indef.* ever, at any time
- kāḍ v. t.* turn out, take out, solve
- kḷe v. t.* tell, say
- sun ke* after persuasion
- kḷe'd s. f.* imprisonment
- kḷenci s. t.* pair of scissors
- kāhi (f. of kēha)* how?, of what sort?
- k'al v. t.* send
- kāl adv., s. f.* yesterday; to-morrow
- kām s. m.* work
- kānc s. m.* crystal, glass
- kār v. t.* do
- kār s. m.* house *adv.* at home
- kāṛṭṭa = kār dātā*
- kārke prep.* by reason of
- kārā s. m.* pot, vessel

- kārī s. f.* 24 minutes
- kāsər s. f.* defect
- kātər v. t.* cut, trim
- kātha s. f.* story, tale
- kāt v. t.* cut
- kāt'h s. m.* meeting
- kā'l s. f.* haste, hurry
- kālā adj. m.* black
- kāli s. f.* hurry
- kālā s. m.* heart
- ke sign of gerundial participle*
1. *kēha adj. inter. m.* of what kind?
2. *kēha past tense of kḷe*
- kəo s. m.* clarified butter, ghee
- kēra pron. inter. (dir. sing.)* who? which?
- kḷebā adj. m.* left, not right
- *kḷelipha s. m. (lit. Caliph)* common title for a barber, tailor etc.
- kḷerabī s. f.* mischief, fault
- kḷerā's s. m.* flour-mill
- kḷerī'd v. t.* purchase
- kḷabər s. f.* news
- nī* no news: no one knows
- kḷāḍ s. f.* cavern
- kḷāe'r interj.* well!
- kḷar(ə)c v. t.* spend
- kḷārā adj. m.* good, excellent
- kḷāṛ v. i.* stand
- kḷārka s. m.* noise
- kḷa v. t.* eat
- kḷālī adj.* empty

khea:l s. m. thought
 kheâra s. m. pursuit, thought
 khec:el s. f. trouble
 khê:l v. t. play
 khic: v. t. draw, pull
 khô:l v. t. open, unfasten
 khot:a s. m. donkey
 khot:a adj. m. bad
 khus adj. pleased
 khû s. m. well
 kîd:er adv. inter. in what direction? whither?
 kîk:erâ adv. inter. how?
 kîmê adv. inter. how?
 kîm:â adv. how much? good deal
 kîse pron. indef. (obl. sing.)
 some
 kîst(ə)râ adv. inter. how?
 kite adv. indef. somewhere,
 once
 kît:he adv. inter. where?
 kî pron. inter. what?
 kit:a past. part. (from kar)
 done
 kJû adv, inter. why?
 koi pron. indef. (dir.) any one,
 some
 ko:l prep. near
 keoṛa s. m. horse
 keoṛi s. f. mare
 kuch, kuṣ pron. indef. anything
 kuṛi s. f. girl
 kus pron. indef. anything
 kuṛk s. f. cry—mar v. i. shriek,
 cry

læcari s. f. helplessness
 læg:a: v. t. cause to pass or
 cross
 *læhao:r s. m. Lahore
 læje I pl. (from læ) we may
 take
 læmba adj. m long
 læpe:t v. t. wrap, roll
 lærai s. f. quarrel
 læb: v. t. find, search
 *læchmən s. m. Lachman, Râma's
 brother
 læ v. t. take; interj. lo! look!
 —phe:r interj. look! behold
 læg: v. i. attack, begin
 læi prep. for
 læmāge I pl. (from læ)
 we shall take
 læng v. i. pass, go by
 læt(ə)k v. i. hang
 læve III sing. (from læ) he
 may take
 læ:l s. m ruby; adj. red
 læ:m } adv. aside
 læm:ē }
 læao:n infinitive from læa
 læa: v. t. bring, fetch
 lækh v. t. write
 læ:k s. m. people
 lækəl adj. local (train), slow
 læ:r s. f. need
 lærida pres. pass. part. (from
 læ:r) is needed
 læa: v. t. cause to be applied,
 cause to be dug (well etc.)

mādari *s. m.* juggler
 mēga: *v. t.* send for
 mēhin:a *s. m.* month
 mējai:l *s. f.* strength, power
 —e is it possible?
 mēka:n *s. m.* house
 m(ə)'lā: *s. m.* boatman
 mēlu:m *adj.* known
 mēnja *s. m.* bedstead
 mē *pron. I*
 mālē *pron. emph. I (used before bi*
 magər *prep. after.*
 maḡrō *adv. after wards.*
 mān: *v. t.* obey
 mānū *adj. prohibited, prevented.*
 māṅg *v. t. a.*
 mar *v. i. die.*
 masahu:r *adj. famous, notorious.*
 matlēb *s. m. object.*
 mā *s. '.* mother.
 — peo *s. m. parents.*
 malək *s. m. owner.*
 mām:ā *s. m. maternal uncle.*
 mā:r *s. f. beating; v. t. beat,*
 kill, shoot.
 maṛa *adj. m. bad.*
 mel:a *s. m. fair.*
 mera *pron. adj. m. my, mine.*
 mri *v. i. meet, be allowed.*
 mri:i *s. f. earth.*
 mīlā *s. m. headman; priest.*
 mōd:ā *s. m. shoulder.*
 mōd:ē *adv. on shoulders.*
 moher } *s. f. gold coin, mohar.*
 mō:r }

mūc:ī *word used after sēc:ī.*
 mu'ka: *v. t. finish.*
 mul: *s. m. price.*
 munḡa *s. m. boy.*
 muṛ *v. i. return.*
 muskel *s. f. difficulty.*
 mū *s. m. mouth, face.*
 —jəuan:ī *adv. by heart (lit. by mouth and tongue).*
 —jo:r *adv. (lit. hard-mouthed) headstrong.*
 *mūla *s. m. personal name.*
 nēḡ:ər *s. m. town.*
 nē'tha: *v. t. cause to run.*
 naḡi *s. f. stream, river.*
 naḡər *s. m. town.*
 nāhī } *adv. not.*
 nālī }
 naḡər *s. f. sight*
 nak: *s. m. nose*
 nāmā *adj. m. new*
 nālō *s. m. name*
 naḡk:ər *s. m. servant*
 na:l *prep. with; —e adv. also;*
 —ō *prep. than*
 nē *postposition of the Agent case*
 neṛe *adv. prep. near*
 nīk:əl } *v. i. go out*
 nīk:əl }
 nīk:a *adj. m. small*
 nī *adv. not*
 nī:d *s. f. sleep*
 nū *postposition of the Accusative and Dative case*
 o *emphat. particle (added to*

other nn. and adjj.) even, indeed

ô pron. he, that

ôd'ær adv. in that direction

odũ pic'he adv. after that

oe particle of addressing inferior. Sirrah

ôl'a s. m. screen, cover

ôl'e adv. out of sight, hidden from

opra adj. m. strange, unknown

o's pron. (obl. sing.) he, that

ot'he adv. there

pə'la: v. t. cause to drink

pər unstressed form of par

pəsind adj. liked, approved

pæ v. i. fall, lie down

pāēda s. m. distance, journey

pāel'a adj. m. first, former

pāel'ā adv. at first

pæ'r s. m. foot

pæsa s. m. pice, farthing

pagət s. m. devotee, saint

p'ai conj. that, so that

pāj unstressed form of panj

p'aj v. i. run

panj adj. five

p'ang s. f. an intoxicating drug

pāō:c v. i. arrive

1. *pāonā adj. m. three quarters*

2. *pāonā inf. of pa to get*

par prep. upon; conj. but

p'ar v. t. fill, draw (water).

parəkh s. f. examination

parja s. f. subjects

b'arnō abl. of p'arən from drawing (water)

pâr v. t. read

pata s. m. trace, clue; knowledge

pa v. t. put

pâ prep. with, near

pād'a s. m. teacher

p'and'a s. m. vessel

p'ad'g s. m. fate

p'ai s. m. brother

p'ājā obl. pl. of p'ai

p'al s. f. search

p'amē } conj. whether
p'amō }

panī s. m. water

pap'i s. m. sinne, sinned

par prep. adv. loss

p'ar prep. on (sirp'ar)

p'ara s. m. hire, fare

pā's prep. adv. near

pea past part. (of pæ) fallen

peal'a s. m. cup

peo s. m. father

phē'ra: v. t. hand over

phar'id s. m. name of a Muhammadan saint

pha:sla s. m. decision, division

phagət adv. merely

phar v. t. catch, arrest

phē'r adv. again v. i. turn, revolve

pheri s. f. a time, turn

phikər s. m. sorrow

phir v. i. wander

phu's s. m. straw

pic:ha *s. m.* hind, back
 pic:ae *adv. prep.* behind, after
 pic:la *adj. m.* last
 pic:hō *adv.* afterwards
 pinq *s. m.* village
 pi *v. t.* drink
 pila *adj. m.* yellow, pale
 pi:ra *adj. m.* tight, narrow
 po:sti *a. s. m.* lazy (person) *lit.*
 one who is addicted to take
 an infusion of poppy-heads.
 pot:hi *s. f.* book.
 pra:n *s. m.* life
 puc:h *v. t.* ask, enquire
 puc:h *s. f.* hunger
 p^ul: *s. f.* error fault *v. i.* for-
 get
 pul(ə)s *s. f.* police
 —vala *s. m.* police officer
 put: *s. m.* son
 p^ulē *adv.* on the ground
 rapa:ā *s. m.* rupee, money
 rəsoli *s. f.* swelling
 rəs:ā *s. m.* rope
 rab: *s. m.* God
 rāe *v. i.* live, remain
 raj: *v. i.* be satisfied
 rak:h *v. t.* keep
 ral *v. i.* mix, assemble
 rang *s. m.* colour
 rā *s. m.* road
 rahi *s. m.* traveller
 raja *s. m.* king
 raji *adj.* well, cured
 —nāmā *s. m.* agreement

rak:hi *s. f.* protection
 ra:mcānder *s. m.* Rāma
 ra:mra:m *s. f.* salutation, greet-
 ing
 ranī *s. f.* queen
 ra:t *s. f.* night
 rēha *past tense* (of rāe) re-
 mained
 rikhi *s. m.* sage, saint
 ro *v. i.* weep, bewail
 ro:j *adv.* daily
 ron:ā *pres. tense. I, II sing*
 am, art weeping
 ro:r *s. m.* pebble, stone
 ro:ti *s. f.* loaf, bread, meal
 ruk:h *s. m.* tree
 rupae *s. m. pl.* rupees, money
 sēbab(:) *s. m.* reason, cause
 sēbe:r *s. f. m.* morning
 sēc:i *adv.* truly
 sēc:iō *adv.* truly
 sēdu:kh *s. m.* box, safe
 sēga:r *v. t.* adorn
 sēh:is *s. m.* groom
 sē:jā *adj. m.* right (hand)
 sēka:r *s. f.* hunting
 s(ə)'lā: *s. f.* advice, mind
 sēla:m *s. m.* salutation
 sēlunā *s. m.* vegetable, curry
 sē'mā: *v. t.* cause to be sewn;
 sēmaō:n *inf.*
 sēm'j'a: *v. t.* make understand,
 advise
 sēnaōnā *pres. tense I, II sing.*
 am, art relating

s(ə)ra:p s. m. curse
 sər'ka:r s. f. government
 sərminḍa adj. m. ashamed
 sət:ea s. f. strength
 sava:l s. m. question; sum
 šab pron. adj. all; —nā obl. pl.
 saḥ: s. m. truth; adj. right, true
 sad: v. t. invite, call
 ša:er s. m. city, town
 sai particle of emph. indeed
 sak v. i. be able, be possible
 šam(ə)ḥ v. t. understand
 samā s. m. time, age
 šanḥ s. f. evening
 šanḡ s. m. throat
 saḥ adj. hundred
 šaḥ v. i. sleep
 šaḥ s. f. oath
 saḥ:k s. m. zeal, fancy
 sarəm s. f. shame
 *sarben s. m. Sarban, a devotee
 sar v. i. burn
 sarək s. f. road
 sat: adj. seven
 saḍ:a pron. adj. m. our
 sahuka:r s. m. merchant, banker
 sa:l s. m. year
 sam:i s. f. debtor
 sa:nū pron. I Acc. Dat. pl. us
 sa:r particle of emph. im-
 mediately
 sara adj. m, whole, all
 sat:hi s. m. companion
 se past tense (pl.) were
 ša: adj. black = ša
 sa:l s. m. winter

seana adj. m. wise
 seo s. m. apple
 se:r s. m. seer
 se:ḥ s. m. merchant, banker
 sir s. m. head
 —pa:r adv. headstrong
 si past tense (sing.) was
 si:nā s. m. gold
 so:c s. f. anxiety: v. t. think
 solā adj. sixteen
 sōnā adj. m. beautiful
 suā: s. f. ashes
 suk: v. i. dry
 sukh s. m. comfort
 suk:ḥ s. f. well
 sukhala adj. n. busy
 sun v. t. hear, ten
 su'na: v. t. relate, tell, recite
 sunida pres. pass. part. (of
 sun) is being heard
 surt s. f. sense, consciousness
 sūta s. m. puff of smoking
 tēbel:a s. m. stable
 tēgi:d s. f. emphasis
 tēmas:a s. m. show, fun
 tēanda s. m. affair, business
 t(ə)rā s. f. way, manner
 taē pron. (II obl. sing.) thou,
 thee
 ta:r v. t. put
 ta:raph v. i. be uneasy
 tā adv. then; even, indeed, for-
 sooth
 tāi prep. upto
 te prep. upon; conj. and

t.cān *s. m.* attention
 tēj *adj.* fast
 t.eḷā *s. m.* half piece
 tetō *pron.* from thee
 thāō *s. f.* place
 thea: *v. n.* be found
 theṛa *adj. m.* small, little
 theaḍā *pron. adj. m.* your
 thean:ū *pron. II pl. Acc. Dat.*
 to you
 tin: *adj.* three
 ti *s. f.* thirst
 timī *s. f.* wife
 tō *prep.* from, by
 toka *s. f.* repitance; *interj.*
 (God forbid)
 to:r *v. t.* send, give
 trā *s. f.* startiness; *with*
 nik:əl *v. i.* get a start
 tur *v. i.* start, depart
 tusī *pron. II (dir pl.)* you
 tū *pron. II sing.* thou
 tū *emph. form of tū used*
 before bi

tōḍota *s. m.* drum, proclama-
 tion
 tōḍā *s. m.* cattle
 tōḍā *s. m.* verve
 tae *v. i.* fall
 tē:ḷā *s. f.* service
 teri *s. f.* heap
 tesan *s. m.* station
 thōnqa *adj. m.* cold
 thāḱerduara *s. m.* temple
 thik *adj.* right, correct
 tigeṭ *s. m.* ticket
 tokra *s. m.* bit, fragment
 v'ḍik *v. t. i.* wait
 v'a:d *s. f.* offspring
 v'l'a: *v. t.* turn out
 ōmar *s. f.* age
 ūng *s. f.* sleepiness, drowsiness
 ure *adv.* here
 v't:ər *v. i.* get down
 v't:h *v. i.* get up, rise
 vala *adj. m. used as a suffix*
 possessing, owning

